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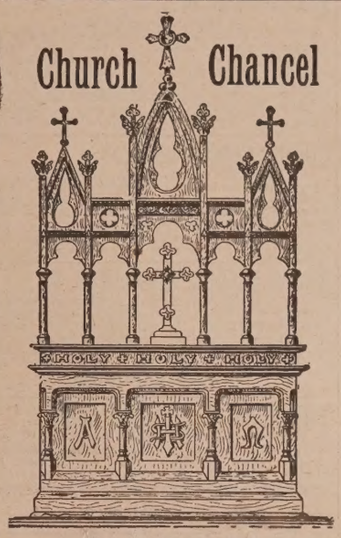

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Saturday, October 13, 1894

News and Notes

It is an age of strikes, of which the last favorite form is the "sympathetic" strike. There is no predicting where such a movement will bob up. In the Hampshire town called Alton, England, the parishioners on a recent Sunday night were surprised to hear a peculiar sound from the belfry of the church. Instead of the usual peals there issued forth an irregular and very unmusical "clang-clang" far removed from anything like harmony. It appears that owing to a refusal on the part of the clergyman to allow the bells to be used at a certain wedding a few days before, the ringers had "gone out on strike", and refused to sound the peal at the Sunday evening service. A solitary bell was therefore rung by the clergyman himself.

The Illness of the Czar is attracting the attention and sympathy of Europe. His physicians have insisted that he be relieved of the cares of government, and take a long rest. It is reported, accordingly, that a regency is about to be appointed and that the Czar will go to a more favorable climate, probably to the island of Corfu, where the chateau of the King of Greece has been placed at his disposal. While no one has ever thought his majesty a great man or even over wise, his personal character and sincere desire to benefit his people, have won him respect and esteem. Many stories are told to illustrate his characteristic traits. The following has a touch of the pathetic: At the close of his last annual visit to Copenhagen, in parting with his favorite nieces, the daughters of the Prince of Wales, he said as he gave each of them a farewell kiss: "Good-bye, my dears; you go back to your happy English homes, while I go back to my Russian prison." No one ever fulfilled more truly the adage: "Uneasy lies the head that wears a crown."

Oliver Wendell Holmes, one more of the rapidly diminishing circle of the great literary lights of this country, has passed away suddenly and painlessly. Born Aug. 29, 1809, in Cambridge, Mass., he graduated from Harvard in 1829, and shortly afterwards took up the study of medicine. It was not until 1857 that he became famous by the publication of a series of articles under the title of "The Autocrat of the Breakfast Table." The wit and wisdom conveyed in a bright, unconventional way, the charm of the thought and style, won for the author a great success. In 1859 his first effort at fiction appeared, "Elsie Venner," written from a physician's standpoint. But it is through his poetry that he has made for himself an abiding place in many hearts. "Old Ironsides," "The Last Leaf," will linger long among popular patriotic lyrics, as for other qualities will many another of his songs and verses be remembered. He was one of the founders of *The Atlantic Monthly*, and wrote several important medical and philosophical works. A versatile, brilliant writer, a genial, kindly man, with keen intellect and a ready humor, Dr. Holmes was widely honored and loved, and he will be mourned by many to whom he has become a household friend through his written words, though they knew not personally their author.

Rumors of national complications with possible war-like results have come over sea in abundance of late. The war between China and Japan engages the strained attention of European nations, especially Russia and England. No doubt there would be some kind of direct intervention if either nation could venture upon it without bringing on a collision nearer home. Meanwhile, the Japanese being apparently on the march to Pekin, and the Chinese government by all accounts being in danger of utter collapse, the position of foreign residents in China, and especially missionaries, becomes a matter of extreme anxiety. It is stated that the English government has instructed its representatives in China to send word to all missionary stations insisting upon the British missionaries withdrawing to the coast cities where they would be protected by British ships and troops. Already, in the most disturbed regions, houses of converts have been pillaged and churches burned, though the foreign residents had so far been unharmed. The missionaries on their part have shown no haste to leave the scene of their labors, and are said to be sceptical as to the existence of any greater risk than usual. Under the circumstances we cannot but feel much anxiety as to the safety of our own noble band of workers in the neighborhood of Hankow and Wuchang.

Some offense was caused by the appointment some months ago, of the newly ordained son of Archdeacon Farrar to the important vicarage of St. Thomas', Coventry, he coming from another diocese and being preferred to many faithful priests of long standing and acknowledged worth in the diocese of Worcester, to which Coventry belongs. This young man appears determined to verify the predictions made at the time of his presentation. He has drawn public attention and, as it was asserted, "scandalized some of his parishioners", by preaching in the Wesleyan chapel in another priest's parish. It is fair to say that he explains that he did not preach but only made an address, and denies that any of his parishioners are in the least scandalized. An account is given of his introduction of "the toy service," which is described as an American institution, though, as we are relieved to know, "long since discredited even in its American home." Among the offerings received by him at the altar were whipping-tops, balls, dolls, a bottle of minnows, etc. A writer in *The Church Review* calls to mind the stern reprobation heaped some months ago upon a foolish vicar who allowed a pig's head to appear among his harvest decorations, and was in the end forced to resign his living. It is asked whether this was worse after all than "bottled minnows?" But it must be remembered that the pig's head was supposed to mark "ritualistic" tendencies. No one will be inclined to suspect Mr. Farrar of anything of that kind.

Mr. G. H. F. Nye, author of a pamphlet entitled "How Dissent is established and endowed," has been collecting further statistics. He finds that so far from being dependent upon a purely voluntary system, Dissent is maintained by endowments, which, taken as a whole, represent a vast capital sum and are far more numerous and important than are commonly supposed. In Wales he has received particulars of more than two hundred chapel endowments. The point of his investigations is the proof they afford that both churches and dissenting chapels have been endowed by individuals often in precisely the same fashion, sometimes by the same hand, a circumstance which is not uncommon in Wales. He also shows that whatever grants have been made by the State to the Church in special instances, similar grants have also been made to Dissent. Of course, in both cases, the amounts derived from the State were comparatively small, the vast preponderance coming from private sources. Many of the old trust deeds and instruments by which pious individuals conveyed to particular churches throughout England an interest in their possessions, are still extant. The following will serve as a specimen: "William Burdett (A. D. 1159), gave to God and St. Marye in heaven, and to the monks serving God there, all the lande he hadd at Avecott, with the well and its appurtenances." Sometimes the limit is specified thus, "until the day of doom," but always these grants were absolute and in perpetuity.

It is interesting to note the character of State legislation during the year past, as indicative of public opinion and thought. Fourteen legislatures have been in session, only one of which, Kentucky, passed an important law against the liquor traffic. In that State, the right of local option was extended to cover all the territory within its bounds. The new license law in Iowa was a concession to the opposing forces. Massachusetts has taken the lead in educational reform, having given the privilege of a high-school education to every child in the commonwealth, by requiring those towns which do not support high schools to pay the tuition of their resident children in the high schools of other towns. Transportation expenses are also authorized to be paid from the public money. After 1895, manual training is to be given in every city having a population of twenty thousand, and instruction in cooking is authorized as a part of the regular curriculum throughout the State. Illiterates are excluded from the suffrage, each voter being hereafter required to read from a slip containing a portion of the State Constitution, each of these slips to be drawn from a box. New York State has authorized the superintendent to withhold a portion of the public school fund from any district which fails to enforce the Compulsory Educational Law. Utah permits kindergartens to be maintained from the public school moneys. The most important of other reforms are the prohibition of the sale of cigarettes or tobacco in any form to children under the age of sixteen in Iowa, the authorizing of villages owning water works to furnish gas and electric light to their inhabitants, in New York, and the extension of the Civil Service Law in Massachusetts to all towns of over twelve thousand inhabitants. As has been well remarked, the legislative sins of the past year seem to be those of omission rather than of commission.

Brief Mention

The Republic of Mexico has just celebrated the 84th anniversary of the Declaration of Independence. The influence of the United States has been evident in the growth of civil and religious freedom. ——The death of Dr. Rafael Nunez, president of the United States of Colombia, is reported. He was the author of some volumes of poetry and prose.———A year ago, the total number of industrial workers idle in Chicago was estimated at 100,000. The number idle now is estimated at only 25,000.———Elementary education in Bavaria is so general that of the 26,383 recruits for the army levied in 1893, only six were unable to read and write. This presents a striking contrast to France where 6.48 per cent of the army recruits of the same year did not know the letters of the alphabet.——Miss Marion Gilchrist and Miss Alice Cumming, who have received the degree of Bachelor of Medicine and Master in Surgery from the University of Glasgow, are the first women to take degrees in all the history of Scotch universities.———What next? We clip the following from an Illinois paper: "K——— hardly ever fails to take her place in the forefront in athletics. In the foot race at the Congregational church, Mrs. B.——— of this city won in the married woman's race, and didn't half try."———"People lift their eyebrows," says William Morris, the English poet, "over women mastering the higher mathematics. Why, it is indefinitely more difficult to learn the details of good housekeeping. Anybody can learn mathematics, but it takes a lot of skill to manage a house well."———Sidney Smith began one of his charity sermons thus: "Benevolence, my brethren, is a natural instinct of the human mind. When A sees B in grievous distress, his conscience always urges him to entreat C to help him."———There are "High-Church" Methodists, even in old-fashioned Philadelphia. They have introduced, in many churches, antiphonal psalm-singing, saying of Creed and Lord's Prayer, and singing of the Glorias; in some cases, choir processionals, though as yet the choirs are not vested.———"This, dear children, is the shoe of a Chinese lady. See how little it is; what a very narrow sole it has." "I'll bet it ain't as narrow as Deacon——'s. Father says his soul will fall through a crack in the floor some day and get lost!" was the shrill comment of a boy given to sharp listening. The superintendent put the Chinese shoe in his pocket, and requested the school to sing "Pull for the Shore."———*Freshman:* "Where shall I find Darwin's works?" *Librarian:* "What do you want with Darwin?" *Freshman:* "I want his 'Origin of Species,' so as to find out something about this finance question."—We do not vouch for the truth of the above clipping, but can easily believe it is a "sketch from nature" in some college where athletics and not intellect is the "chief end."

Canada

The name "Ottawa," for the new diocese to be created by the division of Ontario, is not altogether satisfactory; it is thought that it may cause some confusion, as the Roman Catholic diocese has that name. A synod will probably meet at Ottawa, in the course of the autumn, to choose the first bishop. The church at Murvale has been much improved, and was opened by Dean Smith on Sept. 11th, the choir of St. Paul's, Sydenham, assisting in the service. The sum of $200 was raised by a picnic to assist in the purchase of a bell for the church at Carp. The programme for next winter's session of the Sunday School Teachers' Association has been prepared by the committee at Ottawa, who have decided on a series of lectures on the times immediately preceding the Reformation, down to the present century, taking several Archbishops of Canterbury as representatives of the period. The site for a new church at Pembroke has been purchased, which will delay for a time the erection of the proposed parish hall. The improvements and repairs on Christ church, Bell's Corners, are not yet concluded. A new roof is being put on. When all is finished, it will be an extremely pretty church.

Bishop Sullivan, of Algoma, has been appointed by the Colonial Continental Society, chaplain of Christ church, Mentone. The Bishop is obliged to spend the coming winter there on account of his health. He intends to return in the spring for another six months' work, as his resignation will not take effect till the meeting of the Provincial Synod in September, 1895. The Bishop expects to hold the Diocesan Triennial Council in June, at North Bay. He sailed by the Numidian on the 29th. The diocese will be administered during the Bishop's absence by his commissary, the Rev. Rural Dean Llwyd, Huntsville, to whom all official correspondence should be addressed. Bishop Sullivan has made an appeal for $1,000 to assist in building the church at Huntsville, where the disastrous fire last April has caused so much distress.

A number of the clergy were present at the meeting of the rural deanery of St. John, held in the parish of Musquash, diocese of Fredericton, on the 18th. The Rev. Gilbert Karney, of St. John's church, Paddington, England, was present and gave an address on the portion of Greek Testament read by the chapter. The meeting adjourned to meet again in December.

The Bishop of Saskatchewan and Calgary presided at the meeting of the synod of the diocese of Saskatchewan, held at Prince Albert in the end of August. A celebration of Holy Communion in St. Alban's church opened the proceedings. In the Bishop's address he mentioned among other matters that by agreement just signed, St. Alban's becomes the cathedral of the diocese. An ordination was held in St. Alban's on the 26th. A conference of the clergy was held in Emmanuel College on the 23rd, the Bishop in the chair.

The Archbishop of Rupert's Land and Primate of All Canada held Confirmations in the churches of the Somerset group of missions in the end of August. The Rev. Mr. Goudy has just been appointed to the mission of Springfield. He was formerly a Presbyterian minister, but was lately ordained a deacon in the Anglican Church. A new room has been built in the school house belonging to Christ church, Winnipeg, to serve as a guild room for the meeting of societies. A collection of framed engravings or photographs of all the Bishops who have held jurisdiction in Canada, is being placed in the side chapel attached to the church, known as the chapel of St. Agatha.

The executive commitee of the synod of the diocese of Montreal, held the regular meeting on the 11th. Bishop Bond was in the chair. The dean and a large number of the clergy were present. One matter brought betore the committee was the report that an opening existed in the city of Montreal for Church services amongst the Jews, Swedes, and Norwegians resident there. The matter was referred to the city missionary and emigration chaplain. The Bishop of Moosonee is expected for a brief visit to Montreal in October, when he will address the conference in connection with the diocesan theological college. Bishop Hall of Vermont was to preach at the dedication services of St. John the Evangelist, Montreal, Oct. 7th. St. George's church, in the same city, has given a bishop, two deans, and two archdeacons to Montreal, as well as a Bishop to Algoma. Dr. Sullivan was at one time rector of St. George's. A Sunday school convention for the deanery of Claredon has been announced to be held at Hull in October.

New York City

Anniversary services were held Sunday, Oct. 7th, at St. Ann's church, for deaf-mutes and others.

The House of Bishops will meet at the Missions House, Oct. 17th, for the election of a missionary bishop of Olympia.

The Sheltering Arms Nursery has received a legacy o $10,000 by the will of the late Horace Williams, of Augusta Me.

At the church of St. John the Evangelist, on Sunday, Oct. 7th, the rector, the Rev. Dr. B. F. De Costa, began a series of special addresses on the general theme of Egypt and Palestine.

The New York Bible and Common Prayer Book Society held its annual business meeting at the See House, Thursday afternoon, Oct. 4th.

At the Church Missions House, the Woman's Auxiliary began a series of conferences of general and diocesan officers, last week. The conference was preceded by a religious service in the missionary chapel.

At St. Andrew's church, the Rev. Dr. Van De Water, rector, a special musical service was held on the evening of Sunday, Oct. 7th. A new anthem by Ferris Foser, dedicated to Mr. Mallinson Randall, organist of the church, was rendered on this occasion. An address was delivered by the Rev. G. Morris Wilkins.

St. Matthew's church, the Rev. Henry Chamberlaine, rector, is to have the assistance of the Rev. Alexander M. Rich, who has had experience in educational work, and was lately connected with Hannah Moore Academy, in Maryland, but is now to pursue advanced studies in theological science at the General Theological Seminary, during the winter.

The Very Rev. Reynolds Hole, D. D., dean of Rochester, England, is to deliver lectures here, beginning with next month. He is expected to set sail from Liverpool, Oct. 17th, and will bring Mrs. Hole with him. The dean contemplates an extended tour of pleasure and observation in this country and in the British Provinces.

As already announced in the columns of THE LIVING CHURCH, the English order of the Sisters of the Church have taken charge of the school so long known as under the care of Mrs. Sylvanus Reed. The school opened its new year under this management last week, and Bishop Potter conducted the opening ceremonies. A feature of the scholastic work will be instruction in the history and worship of the Church. The school has long held a high place in this city, and now becomes a distinctively Church school.

A mark of the influential relation of the Church to the metropolis occurred Tuesday, Oct. 2nd, when on the same day Bishop Potter was called upon to officiate at the laying of the corner-stone of the magnificent new clearing house being erected by the bankers of the city, and the Rev. Dr. John W. Brown, of St. Thomas' church, to officiate at the laying of the corner-stone of the new building of the New York Homeopathic Hospital. It may be added that there are few noteworthy ceremonies of this kind to which the Bishop is not invited; and often some of the city rectors are present in leading functions.

At Grace church, the Rev. Dr. Wm. R. Huntington rector, a special service was held on the morning of Sunday, Oct. 7th, for the reception to the office of deaconess, of three graduates of the diocesan school for deaconesses—Miss Fanny W. Kennett, Miss Katherine Stillman, and Miss Alice E. Webster. Bishop Potter officiated. Just previous to the service brief exercises were held at Grace chantry, adjoining the church, with addresses by Dr. Huntington and the dean of the school, the Rev. Haslett McKim, Jr. The latter presented diplomas and the medal of the school to the graduates. Besides the persons above named, diplomas were given to Miss Edith M. Miner, Miss Susan Trevor Knapp, and Miss Charlotte Cushman. A number of new scholars have been admitted to the school for the winter session.

Philadelphia

The theatre services conducted by the Rev. J. E. Johnson and other Church clergymen, for the past 14 years, will be resumed early this autumn, the Rev. Dr. McConnell preaching the first sermon.

The Rev. Dr. Chas. D. Cooper preached his farewell sermon as rector of the church of the Holy Apostles, on Sunday morning, 30th ult., thus closing a rectorate of 26 years. His text was taken from I Cor. xvi: 13.

The spire and belfry of St. Stephen's church, Wissahickon, has been erected, and a fine, 837 lb bell from McShane's foundry, Baltimore, presented by Mr. John Dearnley, has been placed in position.

New work for which plans are about ready for estimates, includes a building for the church of the Holy Spirit, an edifice which is sorely needed by this, the southernmost congregation in the city.

At St. Barnabus' church, Kensington, a memorial service was held on the 30th ult., in honor of Mr. Adolph Bussenius, who had been a vestryman and an active worker in the parish. The address was delivered by G. Harry Davis, Esq. There has been presented to this church a fine chime of bells, by Mr. John Diggler, a vestryman, which will be placed in position during the present month.

Since the return from his vacation of the Rev. Dr. S. E. Appleton, rector of the church of the Mediator, all the departments of Church work have been resumed, with the exception of the Bible classes, and these will open shortly. A new departure has been instituted in this parish by making the seats free on Sunday evenings, and the wisdom of this step has been shown by the increased attendance.

All Saints' church had on Sunday afternoon, 30th ult., the largest attendance in its history. The occasion was a reunion of the old scholars and teachers of the Sunday school. The Rev. Dr. R. McKay, minister in charge, delivered an address of welcome after Evensong. Alterations and additions are being made to the foundation of the smoke stack, at a cost of $1,200, which includes a new steam heater, and which will materially improve the temperature of the entire building.

The Feast of St. Michael and All Angels was duly observed at St. Michael's church, Germantown, the Rev. Dr. J. K. Murphy, rector, on Saturday, 29th ult. With each recurring year a triple anniversary is celebrated in this parish, for on this day 35 years ago, the church edifice was duly opened for divine service; 27 years ago, the rector first assumed charge, and 16 years have elapsed since its consecration. After Morning Prayer, the sermon was delivered by the Rev. K. S. Guthrie, Ph. D., and at night, the Rev. Dr. Fleming James was the preacher.

There was a large congregation at Zion church on Monday afternoon, 1st inst, when the burial office was said over the mortal remains of the late Rev. Wm. Carroll, rector *emeritus*. Among those taking part in the service were Bishop Whitaker, the Rev. Messrs. W. F. Paddock, D. D., R. C. Matlack, D. D., G. A. Latimer, and the rector, the Rev. C. C. Walker. The interment was private at Bristol, Pa. At a special meeting of the vestry held on the evening of the same day, resolutions of sympathy and regret were adopted. In the will of the Rev. Mr. Carroll, probated 4th inst, are bequests of $500 each to the Board of Missions (for the foreign department), and to the Zenana Missionary Society, the latter in memory of his wife, who was much interested in its administration.

Another prominent Churchman has entered into life eternal. Mr. Richard Coxe McMurtrie, rector's warden of the church of the Epiphany, a lay member of the Standing Committee, and a trustee of the diocese, died at his summer residence, Chestnut Hill, on the 2d inst, after a brief illness. He was born Oct. 24, 1819, in Burlington County, N. J., and studied law in this city, being admitted to the bar in 1840. He eventually became one of our leading practitioners. As a member of the Board of Guardians of the Poor, having oversight of the Philadelphia Hospital, he was mainly instrumental in establishing the system of trained nurses for that institution. For many years he was a lay delegate of the parish of the Epiphany in the diocesan convention, taking a conspicuous part in the interpretation of canon law. He was also a member of the vestry of St. Paul's church, Chestnut Hill, where the burial office was said on the 4th inst. The service was choral and was conducted by Bishop Whitaker and Bishop Kinsolving of Texas, (his former pastor), assisted by the Rev. Dr. J. Andrews Harris, rector of the church, the Rev. Dr. T. A. Tidball of the Epiphany, and the curate, the Rev. J. C. Mitchell. There was a very large attendance of the judiciary, members of the bar, national, State, and municipal governments as well as sorrowing friends. The remains were taken to Burlington, N. J., where they were placed in the family vault in St. Mary's churchyard.

Chicago

The meeting of the Church Club held Thursday evening, Oct. 4th, was presided over by the Rev. W. J. Gold, D. D., chairman of the committee on literary and historical questions, who made a few introductory remarks upon the general subject of the evening, "Church Unity." He reviewed the history of the attempts at union since the organization of union prayer meetings among the sects in 1859. He referred to the exchange of pulpits commenced in 1866 by some of the Eastern clergy, who, finding such a course contrary to the Prayer Book, attempted to get a revision. This, contrary to their expectations, has resulted in our present Prayer Book. The Rev. Francis J. Hall gave an exhaustive review of the subject, showing in a most conclusive way that union can only come on Church lines, and that the addition of the "Quadrilateral" of the bishops as a preamble to the Constitution would prove a most fatal mistake, since a constitution may be changed, but the Church has no authority to make any changes in the Faith once delivered to the saints. The meeting was well attended, and a marked interest was shown in the subject.

The Bishop regrets that the state of his health compels him, on the urgency of his medical adviser, to give up his appointments as announced. It is probable that he will be compelled to withdraw from all public duty for a time. Nothing short of absolute necessity could reconcile him to this step, and his hope is that a temporary cessation of labor and care will so restore his strength that he shall be able to resume duty in a few weeks.

The Diocesan Choir Association has determined to hold its annual festival as follows: A choral Evensong with anthems, on two succeeding evenings, Tuesday, Nov. 20th, at St. James' church, and Wednesday, Nov. 21st, at Grace church. The choir will consist of about 200 trained voices, selected from the various choirs of the association. Admission will be by tickets distributed in proper ratio among the churches, the expenses to be met by the offerings at the

services. The music will be under the direction of Mr. Wm. Smedley, choirmaster ot St. James' church.

Some time ago, Mrs. Corwin of Chicago, gave $1,000 to be used at discretion in the work of Grace church, Galena. It has been applied in improving the church by some much needed additions. The chancel is being deepened to 25 ft. On the north side of the chancel a room is being built 25 ft. by 20 ft., which will be fitted up for chapel and Sunday school purposes. On the south side of the chancel another room 16x20 ft. is being built, and will be used for organ room (facing chancel), vested choir room and vestry room. Part ot the Sunday school will use this for recitation after opening services in the chapel or church. The walls are well up, and the rest of the work can be completed early in November. The parishioners have been somewhat stirred up by this noble gift, and are doing good work in beautifying the church by putting in memorials.

St. Paul's church, Chicago, has been presented by Mr. Robert Robson, with a handsome brass processional cross, made by his own hands.

The Rev. E. W. Averill has removed his residence from Fairbury to Pontiac. A rectory is to be built at the latter place. Mr. Averill has charge of both churches.

The fall meeting of the Woman's Auxiliary of the diocese will be held at the church of the Epiphany, Oct. 31st.

Diocesan News

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

ST. PAUL.—The parishioners of St. John's church, White Bear Lake, tendered a reception to their new rector, the Rev. Stuart B. Purves, at the residence of Mrs. Cobb. Mr. Purves will give them hereafter a monthly celebration of the Holy Eucharist at 11 A. M. instead ot the afternoon, as heretofore.

The Sunday school children of Christ church gave their rector, the Rev. C. Andrews, a reception on his return from his summer vacation.

Sunday, Sept. 23rd, St. Peter's church celebrated the ingathering of the harvest. The church was decorated for the occasion. A temporary rood screen separated the chancel from the nave, the top border bearing the inscription, "The earth is the Lord's, and the fullness thereof." Over the altar was suspended a living grape-vine; in the middle aisle stood an immense pyramid ot vegetables. The choir boys were in excellent voice, and rendered the service with good effect. The services consisted of Low Celebration at 7 A. M., High Celebration, 11 A. M., full choral, Steggall's Communion service. The rector, the Rev. Stuart B Purves, was preacher and celebrant. Evensong was full choral. The Rev. A. Al xander, rector of All Saints', Minneapolis, preached. On the Monday evening following, the annual parish supper took place in the guild room. Covers were laid for about 150. The rector, before proposing the toasts, delivered a short speech, thanking the congregation for their hearty co-operation in the various works of the parish, and paying a high tribute to the organist and choirmaster for his zeal, self-denial, and gratuitous services. He spoke of the happy relations that existed between priest and people. The outlook of the parish was exceedingly bright, and its steady growth was a matter for thankfulness. Mr. F. Millard responded for the choir, Mr. C. Hunt for the "Bonded Debt," Mr. Eddy, the treasurer, for "The Finances," Mr. Albeck on behalf of the parish, Mr. E. Peterson for the ladies of the parish. The delightfully spent evening terminated with the singing of the national anthem.

Long pastorates in Minnesota are exceptions to the rule, we therefore record with extreme pleasure the 25th anniversary of the founding of the Good Shepherd church. No priest in Minnesota is more widely known or revered to-day than the Rev. W. C. Pope, who has stood man ully by his post for the past 25 years through all the ups and downs of the parish. It stood alone for many years, the centre of Catholic teaching and ritual. It was the first church in St. Paul to have the five points of the ritual, a vested choir, daily prayer, and weekly Celebrations. The church was named by Bishop Whipple. The first mission service was held in Mackubin's block, corner Third and Washington sts., May 26th, 1867, by Mr. Pope. The following year that building was burned, and the services were held in Christ church in the afternoons of Sunday until the erection ot the church of the Good Shepherd on the present site. In it the first service was held Oct. 6, 1869. The original cost of the church, and of everything therein, was less than $10,000. In 1872, the parish began the mission of the Resurrection, and a neat chapel now stands at the corner of Atwater and Stellar sts. For several years the work in West St. Paul was under the direction ot Mr. Pope, and a third mission was for a time carried on at the corner of Martin st. and Farrington ave. The parish school was opened Jan. 20, 1873. The church is occasionally used for services in the Dacotah and Swedish languages, and for the colored people. Mr. Pope has always found time and opportunity to visit the poor and afflicted, the criminal and unfortunate, and he is, perhaps, better known among this class than among the happy and prosperous. Since the beginning of his ministry, in 1867, he has made it a rule to visit the county jail once a month. The church to-day is the centre of spiritual life. It has its complement of guilds and associations for social and charitable works. The anniversary began with a celebration of the Holy Eucharist at 6:30 A. M., Matins at 9 A. M., High Celebration at 11 A. M., the Rt. Rev. Bishop Whipple, celebrant. The Bishop delivered a very able sermon from the text, "What mean ye by this service." At 4 P. M., the U. S. flag was raised on a staff erected in the church yard. The united choirs of the city gathered around it, and sang "The Star Spangled Banner" and the national anthem. Mr. Hector Baxter, of Minneapolis, delivered an oration on "Emblems." At 5:30 P. M. Vespers was sung in the church, followed by supper in the rectory. At 7 P. M., Evensong was sung in the church, and ten-minute addresses on the six lines of work the church of the Good Shepherd is engaged in, were given. The Rev. Wm. Wilkinson spoke on "Free Churches," the Rev. Z. Sallinger on "City Missions," the Rev. J. J. Faude on "Daily Services," the Rev. C. D. Andrews on "Parish Schools," the Rev. John Wright on "Weekly Celebrations of the Holy Eucharist," Dr. Thomas, Bishop ot Kansas, on "Long Pastorates." At the conclusion of Bishop Thomas' address, Mr. Wilkinson advanced toward the Rev. Mr. Pope, holding in his hand a small purse of gold. He asked Mr. Pope to accept it as an expression ot the esteem and love they had for his principles and faithful service in the Church.

MINNEAPOLIS.—Thursday, Sept. 27th, the Woman's Auxiliary assembled at the church of the Holy Trinity. The session began with a celebration of the Blessed Sacrament at 11 A. M. In the chancel were Bishops Whipple, Gilbert, and Thomas, Dean Graham, and Archdeacon Appleby. Bishop Whipple opened the conference with a warm welcome. Bishop Thomas, of Kansas, delivered a stirring address on missionary work. Luncheon was served in the guild room. At the business meeting, Mrs. Charles Bronson, of St. Paul, presided. Bishops Whipple and Gilbert delivered short appropriate addresses. The yearly reports were then presented, showing good results all along the line. The total amount contributed through the "mite chests" foots up nearly equal to that of last year's contribution. Mrs. C. S. Butts, of St. Paul, was elected president, Mrs. Hector Baxter, of Minneapolis, secretary and treasurer. The gathering was much larger this year than upon former occasions. Much interest was manifested throughout the entire proceedings.

The seventh annual gathering of the Church Sunday school association of the diocese met at Gethsemane church, Sept. 28th. The session began with a celebration of the Blessed Sacrament at 10 A. M. At 10:30 A. M., the president welcomed the association, and delivered an appropriate address. After transacting business, reports from the schools were read. The Rev. C. E Haupt gave a paper on "Systematic Courses of Study," illustrating his subject by means of a "chart." The subject was helpful, interesting, and well prepared. Luncheon was served in the guild room. The afternoon session opened with a paper on "Normal Classes," by the Rev. Jas. S. Stone, D.D., and Mrs. L. F. Whitzel. "Kindergarten methods applied in the infant class," conducted by Mrs. John Ogden and Mrs. John Parslowe. Blackboard lesson, subject, "I believe in the Holy Ghost," by the Rev. Alford A. Butler, assisted by classes from the parish school. Bishop Gilbert followed with a grand address overflowing with practical suggestion. He pleaded for larger enthusiasm over our Sunday school work. At 8 P. M , the Rev. Jas. S. Stone, D.D., of Philadelphia, delivered in the church before a crowded congregation an address on "The Church and her Sunday schools." The attendance at all the sessions was very satisfactory. Officers elected for the ensuing year were: President, the Rt. Rev. M. N. Gilbert; vice-president, the Rev. H. P. Nicols and Miss L. A. House; secretary, the Rev. C. E. Haupt; treasurer, J. R Kearney, of St. Peter's church, St. Paul; ex-com., the Rev. A. E. Fillmore, P. H. Litchfield, Mrs. Robert Whittaker.

Friday evening, a reception was tendered the Bishop of Kansas at Mr. Wilder's residence, and on Sunday morning he confirmed a specially prepared class at St. Paul's church.

Indiana

David E. Knickerbacker, D. D., Bishop

The convocation of the Central Deanery was held at St. Stephen's church, Terre Haute, Sept. 25th and 26th. All but five of the clergy of the deanery were present, and also Mrs. Nichols, president, and Miss Emily Upfold, diocesan secretary, of the Woman's Auxiliary. A meeting of the Auxiliary in the afternoon of Sept. 25th, preceded the opening service of the convocation. There was a large attendance of the ladies of the parish. Addresses were made by the Bishop, the Rev. J. D. Stanley, and the Rev. Mr. Grannis, and a delightful lecture on woman's work for missions was given by Mrs. Nichols. A children's meeting followed, very well attended, at which the Rev. Mr. Collins and Miss Upfold made addresses, and the Bishop catechised the little ones. The opening service of the convocation was held in the evening, with ten clergy, vested, in the chancel. A strong sermon was preached by the Rev. G. A. Carstensen, on Acts ii: 26, and a stirring address was made by the Bishop. The next convocation was appointed to be held at St. Luke's church, Frankfort, in January, 1895. Holy Communion was celebrated at 10 o'clock by the Bishop. An excellent sermon was preached by the Rev. G. E. Swan on "The Parable of the Leaven," St. Matt. xiii: 33. At 11:15, a quiet hour of devotion and meditation was conducted by the Rev. J. H. Ranger. Reports on missionary work were presented by the Rev. Messrs. Engle, Swan, Hodge, Grannis, the dean, and archdeacon, all ot whom are missionaries, or have missions under their care. Mr. Carstensen, in the absence of the appointed essayist, presented an informal review of Dr. Mattheson's book, "The Spiritual Development of St. Paul," which was discussed by the Rev. Messrs. Brann, Hodge, Ranger, and the dean. The next subject on the programme, "The Claims of General Missionary Work upon the Parish Priest," was introduced by the secretary in the absence of the appointed speaker, and discussed by Messrs. Engle, Cole, and Dean Hunter. The missionary meeting in the evening was well attended, and rousing speeches were made by the dean, the archdeacon, and the Bishop. All who were present at the convocation enjoyed the generous courtesies ot the Church people of Terre Haute, and departed feeling greatly refreshed and inspirited by their meeting with the brethren.

Kansas

Elisha S. Thomas, D.D., Bishop

At the diocesan convention, held at Salina last week, missionary interests seemed uppermost in the minds of all. The canon was so changed that the cathedral chapter is now made the missionary board of the diocese, as well as the see city. Twenty new branches of the Woman's Auxiliary were reported. The Bishop spoke of the Daughters of the King in nearly every parish, with their rule of prayer and service, as a great missionary force. Dean Millspaugh, of the cathedral, and Prof. F. E. Stimpson, of Lawrence, were made delegates to the Missionary Council at Hartford.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

The journal of the 104th diocesan convention has been published. It also contains the constitution and canons of the diocese. The statistics are: 52 parishes, 10 missions; 57 churches and chapels; 68 clergy, 11 candidates for Holy Orders; 1,334 Baptisms; 859 Confirmations; 12,082 communicants. The amount raised for parish purposes was $148,989.69, and for missionary purposes, $79,305.35.

PROVIDENCE.—The Rev. James O. S. Huntington, O.H.C. who has been conducting a retreat for the Sisters of the Holy Nativity, preached to an overflowing congregation at St. Stephen's church, Sunday evening, Sept. 23rd.

The annual meeting of the Providence local council of the Brotherhood of St. Andrew was held at the church of the Messiah, Monday evening, Sept. 24th. There was a large attendance, nearly all the Rhode Island chapters being represented. The council was welcomed to the church by the rector, the Rev. Thomas H. Cocroft, after which the president, D. L. D. Granger, Esq., took the chair, and delivered his annual address. Reports were read from the chapters, showing them to be in a generally prosperous condition. The following-named officers were unanimously elected for the year: President, James A. Pirce, of Messiah chapter; vice-president, the Rev. Frederick J. Bassett, of Redeemer chapter; secretary and treasurer, Henry C. Tilden, of St. Stephen's chapter. A discussion followed on "Spiritual Life among Men," led by the Rev. Emery H. Porter, and on "Am I my Brother's Keeper?" led by Charles C. Mumford, Esq. The Rev. Father Huntington was present, and participated in the discussion.

The quarterly meeting of Providence Convocation was held in St. Mark's church, Riverside, Sept. 26th. There was a larger attendance of delegates than ever before since the establishment ot the convocation. The Ven. William P. Tucker, D.D., archdeacon, read his report, showing the missions to be making progress, and announced that St. Philip's, Crompton, had voluntarily relinquished aid from convocation, and would be hereafter a self-supporting parish. Written and oral reports were received from the missionaries. The archdeacon appointed the Rev. Joseph M. Hobbs and the Rev. Frederick B. Cole to present resolutions on the death of Edward M. Winsor, for many years a warden and vestryman of the church of the Messiah, and delegate to the diocesan convention and Providence Convocation. The convocation accepted the invitation of the Rev. S. H. Webb to meet in Christ church, Providence, in January next. In the evening, a missionary meeting was held, and addresses given by the Rev. Wm. Pressey, of Ashton, the Rev. A. S. Wickes, of Pawtucket, and others.

New Hampshire

William Woodruff Niles, D. D., Bishop

A correspondent justly criticises an expression recently used in our report of the action of the Standing Committee. It was not "permission" that was granted to the Bishop, but advice given in response to his request for counsel. A bishop does not have to get "permission" to leave his diocese and go where he pleases.

Connecticut

John Williams, D. D., LL.D., Bishop

The term at Trinity College opened propitiously with the largest entering class, save one, in the history of the college. The spirit among officers and students is excellent, and hard work is already under way. The Holland Prize Scholarships ($600 each) are the goal of many a young man, and will do much to advance scholarship. The Rev. George William Douglas, D. D., offers this year a new prize of $50, open to all the students. The large increase in the number of students from Hartford and vicinity is noticeable, also from the vicinity of New York. But the college seems to reach far and wide for students, as 15 or 16 States are represented by the new comers. Prof. Ferguson, who has been abroad with his family for 15 months, most of the time at Oxford, has returned and resumed duty. Prof. Beckwith spent the summer in Greece, and has returned with added inspiration, if it were possible, to the chair which he fills so ably. There are no changes in the faculty.

Dr. Wainwright, whose death was recorded in our last issue, had been professor and lecturer on anatomy and physiology in Trinity College for over 20 years, and was intimately connected with the college life, and much beloved. Exercises were suspended to enable the members of the college to attend his funeral.

The corner stone of the Caldwell Colt memorial, the parish house of the church of the Good Shepherd, Hartford, was laid Sept. 27th, by Bishop Williams.

The new rectory of All Saints' New Milford, promises to be one of the best in the county, if not in the State. Ingleside Girls' school, which is located in this parish, and of which the rector is chaplain and one of the instructors, is quite full, and has been obliged to enlarge its accommodations for the incoming class.

On Sunday, Sept. 16th, Christ church, Guilford, celebrated its 150th anniversary. In the morning at an early service, the Bishop confirmed a class presented by the rector, and addressed the people. At a later hour, Morning Prayer was read. The services were conducted by the Bishop, assisted by Dr. Hart, of Trinity College; the Rev. Mr. Hart, of Madison—once E. Guilford; Dr. Pynchon, of Trinity College, a descendant of Thos. Ruggles, pastor of the 1st Congregational church of Guilford, in 1744; Archdeacon Johnson, D.D., of Staten Island, and Dr. Andrews, the rector. The sermon was by Dr. Johnson from I Kings xix:4; the Bishop celebrated the Holy Communion, using for the first time a beautiful set of Communion linen, the gift of a communicant of the parish. In the evening after the usual prayers, Dr. Andrews read a very interesting historical address, with the satisfaction of knowing that on this 150th anniversary the church stood free from debt, the remainder of which, about $1,200, had recently been paid. At this service, some of the prayers were read from the folio Prayer Book, probably brought to Guilford by Bela Hubbard, in 1764. In 1744, the Rev. James Lyons, who resided in Derby, came to Guilford under the auspices of the S. P. G. Society, and was successful in forming a parish; a church was built and formally opened in 1751 by the Rev. Samuel Johnson, D. D. There was no settled clergyman until 1764, when the Rev. Bela Hubbard, D. D., took charge for about three years. Several of his descendants were present at the services. The Rev. L. T. Bennett became permanent rector in 1840, remaining for forty years. The present rector, the Rev. W. G. Andrews, went to Guilford in 1881, and has won the highest respect of the whole town. He is an able writer upon historical subjects. Samuel Smithson, whose loan of a Prayer Book to young Samuel Johnson brought the latter into the Church, was represented in the congregation, several of his descendants being communicants of the church. The Rev. George C. Griswold, of Sharon, a native of Guilford, whose absence was much regretted, is descended from Mr. Smithson. A *fac simile* has been made of the oldest parish document, dated Sept 4, 1744 (old style), being a memorandum of the organization of the parish, probably in the handwriting of the Rev. James Lyons, missionary of the S. P. G. There is also a photographic view of the old church from a water color, made in 1830 by a child ten years old, granddaughter of an early warden. The artist, now past seventy, was present at the commemoration.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

BUFFALO.—An important event in the history of the Church in the see city of the diocese was the Churchman's dinner, which occurred on the evening of Monday, Oct. 1st. Bishop Coxe and about 80 of the clergy and representative laity of the city responded to the invitation of the committee. After justice had been done to the viands, Chancellor James M. Smith, who acted as toast-master, in a few opening remarks gave the following reasons why the invitations had been sent out: To bring the bishop, clergy, and laity together in pleasant and cordial intercourse, with the full conviction that the better they know and appreciate each other the stronger and more secure will be the ties which unite them; to overstep parish boundaries; to consider the welfare of the Church of their love and affection in this city, and to listen to an appreciative account of the work it is doing here; to consider whether it is advisable to form a Church Club, or whether the dinner now given shall be made an annual festival; and lastly, to consider whether it is for the interests of the Church in Buffalo that the Brotherhood of St. Andrew should be invited to hold its annual convention next year in this city. Bishop Coxe, in response to the toast, "The Episcopate," gracefully endorsed the objects of the gathering, and expressed the hope that it might be found so enjoyable and fruitful as to lead to frequent repetition. He then outlined the duties of his sacred office, and affectionately dwelling on the relations and inter-dependence of bishop, clergy and laity, gave devout thanks for the missionary efforts of the Layman's League. The Rev. Dr. Lobdell responded to the toast, "The Bishop of Western New York;" the Rev. Dr. Hitchcock responded for "The Other Clergy;" Dr. M. D. Mann, for "The Laity;" Mr. Millard S. Burns for "The Brotherhood of St. Andrew." On motion of Mr. Burns a resolution was adopted to invite the Brotherhood of St Andrew to hold its convention in Buffalo in 1895, and the delegates to this year's convention, Messrs. Stockton, Angle, Burns, and Lewis were authorized and instructed in accordance with this resolution.

California

William F. Nichols, D.D., Bishop

On the 18th Sunday after Trinity, the Rev. Floyd J. Mynard was instituted as rector of St. John's church, Oakland, by the Bishop. This parish is one of the oldest parishes in California, having been organized in an early day by the Rev. Benjamin Ackerly, D. D., now rector *emeritus*. The Rev. A. G. L Trew came to the parish as its rector in 1892, but was obliged to return to Southern California on account of ill health, after a short period of faithful and successful work. The new rector of St. John's has for the past three years been rector of St. Paul's, San Francisco.

Quincy

Alexander Burgess, S.T.D., LL.D., Bishop

GALESBURG.—On Sunday, Sept. 30th, Bishop Burgess visited Grace church for the purpose of administering Confirmation. A very large congregation was present, and those taking part in the service with the Bishop were the rector, the Rev. W. B. Guion, the Rev. Alfred Kalm, and Mr. George H. Ridgely, of St. Alban's School, of Knoxville, Ill. The Bishop preached an able sermon on Ezekiel's Vision of the Cherubim, after which the Rev. Mr. Guion presented for Confirmation the largest class ever confirmed in the whole history of the parish. The Bishop made an excellent address to the class, and took occasion to express his gratification at the success of the present rectorship of Grace church. The vested choir is to give a grand musical festival on Oct. 11th, in one of the public places of the city.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

On Michaelmas Day Bishop Worthington held a service of benediction in the clergy house erected this summer for the use of the clergy of the Associate Mission of Omaha. A large number of the clergy and friends of the mission were present, and the service was peculiarly bright and interesting. The office of benediction was commenced in the chapel, and then, proceeding through the building, appropriate offices were said in the various corridors, offices, and rooms, after which the chapel was re-entered, and the Holy Communion celebrated. In the evening a house warming gathering was held, when the parishioners of the various missions filled the house and a pleasant evening was spent. The house is well furnished and very suitably arranged. On the ground floor is the chapel extending the whole length of the north side of the building. It accommodates about 60 people, and will be used for the daily services of the Associate Mission. The finishing of the chapel is exceedingly tasteful. It is ceiled with pine, a wainscot of the same running the entire length. In the southeast portion of the building is the library, containing plenty of shelf room and an open fire-place; by folding doors one passes into the spacious common room also heated by open-grate fire. Meals are eaten here and the table cleared immediately, so that the room can be used for conversation and reception purposes. Both rooms are finished in oak. These two rooms and the large hall can be thrown together when needed for an entertainment or social gathering. At the house-warming 100 or more people were comfortably accommodated. The office of the head, the kitchen and pantries, are also on the ground floor. The upper floor contains six bedrooms for members, opening off a large central hall, with a bath-room and servant's room adjoining. In the attic there is opportunity for at least two more bedrooms. For the winter the attic will be fitted up as a gymnasium for the school children. In the basement are a laundry, a drying-room, and servant's bath-room. The whole house is well finished and considered very satisfactory.

The old guild hall of St. John's has been enlarged into a school building by the addition of another story. The original guild room is used for an assembly room of the school, as also for a guild hall, and up stairs are four recitation rooms used also as Sunday school rooms.

On the following day the Bishop officiated in Beatrice at the funeral of Mrs. J. E. Smith, the wife of the esteemed senior warden of Christ church, one of the most prominent and devoted laymen of the diocese, and who herself had been for many years one of the most zealous workers in the parish. The Bishop celebrated the Holy Eucharist and read the burial office, being assisted by the Rev. J. O. Davis, rector.

The Government Indian School at Genoa was visited from Sept. 29th to Oct. 1st, by the Rev. Canon Whitmarsh, who held service each day with the pupils, visited the hospital, and on Sunday morning celebrated the Holy Eucharist, communicating a large number of the pupils, belonging mostly to Bishop Hare's jurisdiction.

Newark

Thomas Alfred Starkey, D. D., Bishop

HACKENSACK.—The 25th anniversary of the rectorship of the Rev. W. W. Holley, in Christ church, was celebrated Sunday, Oct. 7th, and was of unusual interest to the congregation.

New Jersey

John Scarborough, D.D., Bishop

The Bishop, who has been seriously ill for some time, is slowly convalescing. He has been compelled to cancel all his visitations for September and October, it being imperative that he should have perfect rest for recuperation. He has been forbidden by his medical advisers to take up his work until next January.

The stated meeting of the convocation of Burlington was held at Christ church, Palmyra, the Rev. J. H. Fenton, Ph. D., rector, on Sept. 24th and 25th, the Rev. Charles Perkins, dean, presiding. On Monday evening the regular missionary service was held, with addresses by the dean, and several others. On the following morning, service was held, with a sermon by the Rev. Howard Stoy. After the celebration of the Holy Eucharist, the dean read a letter from Mrs. Scarborough, giving a hopeful view of the illness of the Bishop, to whom a unanimous vote of sympathy was sent. According to custom, the three new clerical members of the convocation, the Rev. Messrs. R. B. Shepherd, A. F. Todrig, and L. W. Stryker, were introduced and welcomed. Encouraging reports were made by the various members of the convocation. A new mission has been established at Ocean City, with every prospect of its stability. The treasurer's report showed a balance of $311.99. Merchantville was selected as the next place of meeting, and the Rev. W. P. Taylor, of Burlington, appointed convocation preacher. It was also resolved to substitute a discussion for the essay.

CAMDEN.—A mixed vested choir of 22 voices was introduced at St. Paul's church, the Rev. E. A. Penick, rector. New choir stalls have been placed in the chancel. The rector has recovered health and strength, after his long illness.

ATLANTIC CITY.—A handsome brass pulpit has been placed in the church of the Ascension, bearing the inscription, "A Thank-offering from M. E. McC. Darlington, Psalm xliii:3"

BURLINGTON.—St. Mary's Hall opened for its 58th year, on Sept. 19th, with a full complement of pupils, and a complete corps of teachers.

MERCHANTVILLE.—The new church building of Grace parish was dedicated by the rector, the Rev. R. G. Moses, in the absence of the Bishop, on Sunday, Sept. 30th. The sermon at morning service was preached by the rector, the evening preacher being the Rev. Dr. Tidball, of Philadelphia. The church, which is cruciform, is 83x36, with two transepts, and a semi-octagonal apse at the end of the chancel. It is built in such a manner as to form, in conjunction with the old buildings, an L shaped group, the tower being at the intersection, and thus dominating all. The style of architecture is English Gothic, of the Elizabethan period. The building is faced with gray Yardleyville stone to a height of four feet above the main floor, and from the top of the stone work to the eave's line, with heavy timber-work, filled in between with cement and pebble dashing, the roof being shingled. The interior is finished with hard pine; the walls are wainscotted up to a certain height, and the ceilings laid off in panels between the heavy arched trusses which carry the roof. The plastering is sand-finished to a rich terra cotta tone; the windows are of leaded cathedral glass, and the floor, in the aisles and chancel, is laid with tiles of ecclesiastical design. The building is heated by steam, and lighted by gas and electricity.

COLUMBUS.—Church work of a very interesting and promising nature is now being carried on in this pretty village. St. Luke's church had been closed for some time previous to Whitsunday last, when the Brotherhood of St. Andrew of Christ church, Bordentown, undertook to maintain lay services under the directions and with the help of the rector of Christ church, the Rev. Elvin S. Taylor. In addition to the afternoon service, there has been an early Celebration monthly. The result has proved very encouraging. Since the beginning there have been 25 services held, with a total

attendance of 535. During this period the offerings were $51 05, and a recent effort made by the ladies resulted in the addition of $87 to the parish funds. The furnishings of St. Luke's are very complete, including embroideries and altar hangings of a kind rarely seen outside the larger cities.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—A day of intercession for missions and Church workers, will be held at Emmanuel church on Oct. 16th. The Rt. Rev. Wm. M. Barker, D. D., missionary Bishop of Western Colorado, is the conductor.

The Homestead Inn, the summer enterprise of the church of the Good Shepherd, sheltered 60 persons during the summer, and has been the means of conferring many benefits upon the tired and unfortunate.

Father Convers has returned from abroad, and will resume the instruction on the Apocalypse every Friday at 4 P. M.

The autumnal meeting of the Eastern Convocation was in St. Luke's church, Linden. The Rev. J. H. Van Buren preached the sermon at the Celebration. The essay on the "Theology of Bishop Brooks" was read by the Rev. Dr. Edward Abbott, of Cambridge. A paper on "Church Buildings" was given by the Rev. H. G. Wood, and the liturgical paper, "On the Visitation of the Sick," was furnished by the Rev. A. Q Davis. All these papers were discussed, and a most interesting afternoon session was enjoyed by all present. The topic for the evening addresses in the church was "The Church of To-Day;" 1. "The Church progressive in theology," by the Rev. A. P. Greenleaf; 2. "The Church, progressive in methods of work," by the Rev. C. M. Westlake. The next session will be in St. Paul's church, Newburyport.

EAST BOSTON.—At the reception tendered the new rector of St. John's church, the Rev. W. Dewees Roberts, formerly assistant at Trinity church, the Rev. Messrs. W. T. Crocker, Albert Danker, and F. Pember, made addresses. Choirmaster Battison furnished the music, after which refreshments were served.

NEW BEDFORD.—Archdeacon Rousmaniere has returned from his trip abroad, and begun his duties at Grace church. During his absence, the Rev. C. G. Twombly, the assistant minister, had charge of the parish.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

The monthly meeting of the Springfield Clerical Association was held at Elkhart, on the kind invitation of the Rev. H. W. Cunningham, rector of that place, on Monday, Oct. 1st. There was a fair attendance of the clergy, and the proceedings were pleasant and mutually profitable. The gentlemen of the society were entertained at luncheon by Mrs. Oglesby, and at dinner by Mrs. Cunningham. Many matters of importance to parish and to diocese were discussed, and at night the members returned to their various parishes refreshed and cheered. The November meeting will be held in Lincoln, the Rev. Wemyss Smith, rector.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

BURLINGTON.—The vestry of the parish have declined to accept the resignation of the Rev. R. J. Walker, who had received calls to work elsewhere. He has decided however to respond to the wishes of the people, and will therefore enter on his fifth year of work in this place. The parish is in good condition and the financial responsibilities are promptly met.

RALEIGH.—On the 18th Sunday after Trinity, Sept. 23rd, the Bishop made his second visitation to the church of the Good Shepherd since May 1st, and confirmed a class of six in the church and one in private. He ordained to the priesthood the Rev. James D. Miller of Greensboro, who was formerly a member of this parish. Before preaching the ordination sermon, the Bishop announced his acceptance of the offer of the church of the Good Shepherd to be his cathedral. He announced the following appointments for the cathedral staff: The Rev. I. McK. Pittenger, D. D., dean; Richard H. Battle, chancellor; Chas. B. Root, Jr., treasurer; the Rev. William Walker, archdeacon, in special charge of the colored work; honorary canons, the Rev. M. M. Marshall, D.D., the Rev. F. J. Murdoch, D. D., and the Rev. A. H. Stubbs. The Bishop will also appoint a precentor and a canon missioner, who shall be resident at the cathedral and have charge of missionary work in Wake and adjoining counties. Until this appointment is filled this missionary work will be carried on by the rector, the Rev. McK. Pittenger, assisted by members of the parochial chapter of the Brotherhood of St. Andrew who will defray the expenses of the work and assist by personal service whenever so directed. The missions thus organized will be known as the cathedral missions.

The diocesan convention purchased for a permanent episcopal residence the elegant home of Bishop Lyman in Raleigh, and Bishop Cheshire, who still lives in Charlotte, will soon remove and occupy the home provided for him and his successors. It was in view of this that the Bishop has taken the step of establishing the cathedral, with the purpose of making it the centre of active missionary work. The temporary house of worship, erected 20 years ago, at the time of the formation of the parish, is becoming old and is too small for the work, and it is hoped that very soon the means may be obtained with which to enter upon the erection of a building, such as will be a suitable memorial for Bishop Lyman, whose name and honor it is to perpetuate, an ornament to the capital city of the State, and an adequate expression of the gratitude of the diocese he loved so well and to which he gave the best and fullest labor of his life. The friends of Bishop Lyman who live either within the diocese or elsewhere in this country, or abroad, who may feel an interest in the proposed memorial and a desire to contribute towards its erection, are requested to communicate at once with the dean of the cathedral or with the Bishop of the diocese.

Maine

Henry Adams Neely, D.D., Bishop

Sept. 30th, the first service was held in Trinity chapel, at Woodfords, which has been completed after about three years, at a cost of $5,400. All of this sum has been paid except about $400; as soon as this is paid the chapel will be consecrated. Bishop Neely made an address and celebrated the Holy Communion. The Rev. C. T. Ogden, in conducting the service, made an address, in which he said: "This little chapel is the result of a small attempt to do some good to others by a member of my own family. Some nine years ago two children were sent by their parents to the house for instruction in the catechism on Sunday afternoon, and this was the nucleus of a Sunday school, which occupied our parlors for these years, until in the course of time we were able to procure a room in this building, which has been occupied for this purpose for the past two years. Special acknowledgment is due from me to Mr. I. C. Furnival, who moved from Portland to Deering in '89, and was the first to suggest the idea that a chapel ought to be built in Deering, and gave inspiration and hope to the undertaking which was begun in '91."

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

Sept. 23rd, Bishop Newton at Hamilton preached and confirmed ten candidates. The following morning at Round Hill he preached and confirmed one, and the same night preached at Gorresville. On Tuesday night he visited St. James' church, Leesburg, preached and confirmed eight, and on the following morning, confirmed one privately at her home. On Wednesday night he visited Oakland and confirmed 19.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The first meeting of the autumn of the Brooklyn Clerical League was held at the Montauk Club house on Monday, Oct. 1. There was a large attendance of members. Lunch was followed by a discussion and this by the annual election of officers, the persons chosen being: President, Archdeacon Alsop; vice-president, Archdeacon Morrison; secretary, the Rev. James C. Jones, Ph.D.; treasurer, the Rev. George F. Breed. Meetings are held monthly for eight months of the year.

The Southern Archdeaconry of Brooklyn on Tuesday, Oct. 2nd, held its regular autumn meeting at St. Ann's church, Archdeacon Alsop in the chair. The business meeting began at 5 P. M., followed by collation at 6:30, and Evening Prayer at 8. There was a fair representation by rectors and delegates. The reports from churches and mission stations which are aided by the archdeaconry, indicated encouraging progress. The parishes and missions reporting were St. John's, Fort Hamilton; church of the Holy Apostles, Windsor Terrace; St. Jude's, Biythbourne; the Italian mission; the mission of the Advent, Bensonhurst, and St. Andrew's. By annexation the territory of the archdeaconry has become incorporated in the city. A committee was appointed to arrange for the planting of another mission. At the evening service, the Rt. Rev. E. Talbot, D.D., of Wyoming and Idaho, delivered an address.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop
Thos. F. Gailor, D.D., Assistant-Bishop

The venerable foundation known as the Columbia Institute for Young Ladies, for 28 years under the rectorship of Dr. Beckett, has now changed hands, and has taken a new lease of life under the control of the Rev. Francis A. Shoup, D.D., late professor of metaphysics in the University of the South. The institute was founded in 1837 under the joint efforts of Bishop Otey, and the Rev. Leonidas Polk, afterward the celebrated Bishop-general of the Southern Army. The site is lovely and the buildings fine, of the solid, picturesque Elizabethan architecture. On St. Matthew's Day Bishop Quintard laid the corner-stone of St. Margaret's chapel, for which he has provided the money, thus meeting a long felt want of the institute, for heretofore the worship has been conducted in the school hall, and has necessarily lacked that tone of reverence which alone can be attained in a consecrated building. The procession formed in the school hall and marched through the main building to the terrace, singing, "Onward, Christian Soldiers," in a most joyous and hearty manner. Bishop Quintard rendered the service impressively, and after singing "The Church's One Foundation," a short address was made by Dr. Shoup, in which he called attention to the fact that there were two ladies in the congregation who had also been present at the laying of the corner stone of the institute in 1837, and many, among them the Bishop, who had been present at the laying of the corner-stone of St. Peter's parish church in 1860.

The chapel is of very solid stone work; the superstructure is to be of brick with stone trimming, the rooms underneath the chapel are to be used for the kindergarten, and the whole is to be connected with the main building by a cloistered way.

Dr. Shoup has been fortunate in securing a brilliant faculty, and the school promises to do unusually high work in every department, and will soon be known among the higher schools of learning, under the Church's conservative guidance and influence.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

In our issue of Sept. 29th, it was stated that the bell for the Algonac parish was manufactured by Meneely Brothers, West Troy, N. Y. It should read: The Meneely Bell Co. Troy, N. Y.

On Oct. 2nd and 3rd, a conjoined meeting of the Saginaw Valley convocation and the Central convocation was held in St. John's church, Saginaw. At the opening service, a sermon was delivered by the Rev. T. W. McLean, on "The Reality and Necessity of Work." There was much earnest discussion on the spirit and methods of the Church's missions. This meeting was the first held by these convocations under the new diocesan canon passed by the convention of last June. At the business session, the following officers were elected: Of the Central convocation, the Rev. R. E. Macduff, of Flint, dean; the Rev. Fred Hall, of St. John's, secretary and treasurer. The Central convocation holds its next meeting at Owosso, shortly before Lent. The Rev. Thos. W. MacLean was chosen dean of the Saginaw Valley convocation, the Rev. Geo. Vernor, of Ann Arbor, secretary; and Mr. Joseph Leighton, of Bay City, treasurer. This convocation holds its next meeting at Midland, two weeks before Lent.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

The Rev. A. W. Anson, who recently took charge of Patrick parish, Martinsville, is erecting a handsome church, replacing the former building, which was very old and unsightly.

The Rev. Thomas Spencer, formerly a professor in the Bishop Payne Divinity School, and who has had charge of St. Paul's church, Richmond, during the absence of the rector, the Rev. Dr. Carmichael, in Europe, will take charge of St. Paul's church, Petersburg, for the present, relieving the rector, Dr. Hains, who is suffering from a throat affection.

Recently, the Rev. J. B. Funsten, rector of Trinity church, Portmouth, visited old Hungars parish, Northampton Co., and held "an association," which is the old Virginia name for what is now called a "Mission." The services were very successful, if large and interested congregations and great earnestness on the part of those attending, are a test. This parish is in the charge of the Rev. William N. Meade, grandson of the Bishop. Last spring more than 50 persons were confirmed by the Bishop in this, and in the adjoining county of Accomac.

Sept. 24th, Bishop Randolph consecrated the new Emmanuel church, Covington. The sermon was preached by the Rev. J. N. McCormick, the Rev. H. L. Wood assisting in the services. The church is extremely pretty, and the congregation is to be congratulated on having accomplished its erection. In the evening, the Bishop visited Clifton Forge, and held an informal meeting at St. Andrew's parish room. He said he was pleased to see the church building, now in process of erection, such a good, substantial structure, and in such a commanding location.

When the Rev. Charles E. Woodson took charge of Emmanuel church, Franklin, five years ago, he found a small but faithful band of workers to welcome him, and at the same time, a debt of $1,000 hanging over the church. Now not only the debt has been entirely paid off, but a lot adjoining the church purchased, and a rectory built, costing together nearly $2,000. A stained glass chancel window has been put in, the church painted and enclosed with a fence, brick walks laid to the church and rectory, and the congregations have been at least doubled. At the same time improvements have been made at St. Luke's, Courtland, which has been under Mr. Woodson's charge. An organ and chandeliers have been purchased, the aisles recarpeted, and the church painted and fenced. A stained glass window has been put in the chancel, which has been re-modeled.

The Living Church

Chicago, October 13, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

WHILE some Protestants in Chicago are clamoring for the Pope to come to the relief of their constituents in South America and secure for them the same religious liberty which the Pope's followers enjoy in the United States, it is curious to note that a Baptist paper in New York, *The Examiner*, is complaining that in Protestant Germany the Baptists are petitioning for freedom to organize and worship in their own way. This is the decision of the Court of Appeal of Saxony:

> The Baptist congregation in Dresden has no recognition from the State as a religious congregation; it is not a society, for its constitution and rules have not been recognized; it has no legal existence; it is neither an association nor a fellowship; but only a gathering of persons whose acts are null and void in the eyes of the State.

This would seem to mean that the society has no legal status, cannot hold property, cannot enforce regulations or hold public meetings or indeed meetings in private houses, without permission of the police. The pastor cannot officiate at burial or marriage. If Protestants are worse off in Roman Catholic South America, we are sorry for them. *The Examiner* admits that Spain and Italy are "in advance of Protestant Germany in this matter;" the moral of which is not far to seek: Physician, heal thyself! Let Protestants come to some agreement among themselves, and spend their energies in missions to the heathen at home and abroad, before they send missionaries to convert Roman Catholics in Spanish America or in Spain.

Proposed Revision of the Constitution

At the last General Convention a Commission, consisting of bishops, presbyters, and laymen, was appointed to draw up proposals for the revision of the entire body of ecclesiastical law embraced in the Constitution and Canons of this Church. The purpose as defined in the resolution under which the Commission was formed was threefold; first, the removal of ambiguities and inconsistencies; second, adaptation "to the greater enlargement and growth of the Church;" third, the attainment of such accuracy and precision of language as to remove technical objections.

It is evident that this is a work of crucial importance and of unknown possibilities. It is scarcely second to the revision of the Prayer Book. In fact, as was indicated during the proceedings of the last General Convention, constitutional changes might be so moulded as in some measure to defeat the conservative results of the long struggle over changes in the Prayer Book. Alarm was aroused by proposals of constitutional amendment, which were thought to have the tendency to "side-track" the Articles and even the Prayer Book itself.

It is highly desirable that the laws of the Church should be rendered entirely harmonious and freed from all ambiguities, and that they should be expressed with all possible accuracy and precision. These are the points included under the first and last of the declared purposes of the Commission. But the remaining head is indefinitely comprehensive, namely, adaptation "to the greater enlargement and growth of the Church." Almost anything may be brought under this head. There are, moreover, different kinds of "enlargement and growth," some of which are of questionable value to the Church, or even to the cause of religion itself. It cannot fail to be a matter of extreme interest to know what kind of changes or additions appear to this Commission to be required for the future of the Church. There is a liability in every such body to be influenced by novel and striking ideas promoted by able and persuasive men. There is the danger also that considerations of merely ephemeral or local importance may have undue weight, that some passing wave of sentiment may stamp itself too strongly upon a work which is concerned with permanent rather than changeable elements.

Certainly a work of such importance as the revision of the Constitution should be scanned with critical care by the clergy and laity of the Church generally, with a view to the action of the General Convention of 1895. A year is not too much time to allow for Churchmen to become fully informed of the subject-matter of alterations which are so closely connected with the welfare of the Church.

The draft of the Commission's report, so far as it relates to the Constitution, is before us, and we feel sure that some description of this document will interest those of our readers who have not yet had the opportunity of reading it for themselves. It is seen at once that the entire instrument has been re-cast. In its new form it consists of a preliminary declaration or preamble, and of ten Articles. The number of Articles thus remains the same as before, but the subject-matter has been re-arranged throughout, and some important features have been added.

The first Article consists of five sections, of which the first changes the name of the General Convention to "National Council," and states its composition and division into two separate Houses. Its acts require "the concurrence" of both Houses, and no act of the House of Deputies can become law in default of action on the part of the bishops, as is the case at present. Section third reduces the number of deputies from each diocese to three in each order instead of four. This would accomplish the much-needed diminution in the size of the House of Deputies. It would also put an end to the common case of a "divided diocese," at least when a full deputation is present.

Article second is a new one. It defines the legislative powers of the National Council. It appears to be no more than a clear statement of the powers which have been exercised all along.

In Article third, on the time and place of the meetings of the National Council, the term "Primus" occurs for the first time, superseding the clumsy expression heretofore employed, namely, "Presiding Bishop."

Article fourth, in six sections, deals with the jurisdiction of a bishop, age of consecration, number of consecrators, resignations, bishops of foreign countries, and a few other points hitherto provided for by canonical legislation.

The fifth and sixth Articles provide respectively for the election of the Primus by the House of Bishops and the admission of new dioceses. The requirements in the latter case are made more rigid, ten self-supporting parishes being called for and ten presbyters canonically resident for a year, instead of six of each as at present; and the old diocese must be left with not less than fifteen parishes and fifteen presbyters, instead of twelve. These changes will undoubtedly arouse much discussion.

Article seven contains the most important of the new provisions. Here at last emerges the long desired "Provincial System," so often wrecked on the legislative rock of "inexpediency." Without attempting to settle the boundaries of the proposed provinces, permission is given to adjoining States to unite, neither is any further provision made for internal constitution of the province than that it may take no action which shall contravene the action of the National Council. It may enact a proper method for the trial of the clergy, and provide for an appeal from a diocesan court to the bishops of the province. The archbishop is to be elected by the bishops of the province out of their own number, from which it appears that there is to be no settled archiepiscopal see.

The three remaining Articles cover the same ground with the seventh, eighth, and ninth of the present Constitution, embodying, however, some important modifications, all of which appear to us highly desirable. The most valuable of these is the provision which places alterations of the Prayer Book on the same level with amendments to the Constitution. In this point the Commission simply adds its judgment in favor of the amendment to Article eight of the present Constitution adopted in 1892, and now awaiting final action. All changes in the Prayer Book will thus require not simply the assent of a majority of those present, but of those entitled to seats, both in the House of Bishops and in the House of Deputies, in two successive meetings of the National Council.

We have endeavored to present as briefly as possible the points of most interest and importance contained in the report, so far as it relates to the actual amendment of the Constitution. The preliminary declaration or preamble, as an entirely novel feature, we have left till the last. It reads as follows:

> In the name of the Father and of the Son and of the Holy Ghost. Amen.
>
> We, the bishops, the clergy, and the laity of the Protestant Episcopal Church in the United States of America, in General Convention assembled, in accordance with the Constitution adopted at Philadelphia in the year of our Lord, 1789, do hereby make the following solemn declaration:
>
> "This Church, as an integral portion of the One, Holy, Catholic, and Apostolic Church, holds the Faith revealed by Holy Writ, defined in the Creeds and maintained by the undivided Church; receives the canonical Scriptures as the Word of God, and containing all things necessary to salvation; ministers the two Sacraments ordained by Christ himself, with unfailing use of Christ's words of institution, and of the elements ordained by Him, and continues steadfast in the Apostolic ministry of bishops, priests, and deacons."
>
> And we do set forth the following Constitution in amendment of the Constitution heretofore adopted.

The discussion of such a declaration as this requires more space than can be given to it here. It is an entirely new feature and is at once seen to be of the gravest importance. There are two points to be considered; first, whether it is desirable to attempt such a summary of the "notes" of the Church as a prefix to the Constitution, and second, whether the attempt here made is satisfactory enough to render it wise to set it forth as a complete and final statement. But the consideration of these questions must be reserved for a future number.

Saved by not Swallowing

BY Y. Y. K.

Pins have been the means—so wrote, once upon a time, with unconscious wisdom, a school boy in his "composition"—"Pins have been the means of saving many lives by not swallowing them." To a certain "declaration" we all wot of, might not a similar meed of praise be given? *Saved by not swallowing!* Do we ever stop to think what would have been the condition of the city that should be at unity in itself, had the "quadrilateral" been accepted? Though for the matter of that, unity was to have been accomplished outside the walls, on neutral ground—a proposal to "other bodies" could not well have been a blunt "You come to us;' though, as it was, the "other bodies" suspected as much lurking in that sharp corner of the quadrilateral known as the "Historic Episcopate."

Saved by not swallowing! Yes; much good has been gained indirectly. The Church has shown how genuine are the "hearty desires" of her prayers for unity. The failure of her overtures, their rejection, has but served to emphasize the truth, that as there is but one body, so that body must grow as an organism, by assimilation, not as a conglomerate, by accretion. And, thank God, much of such organic growth is going on in the Church in all parts of our land. What parish priest but reckons among his flock ex-Baptists, ex-Presbyterians, ex-Methodists, ex-Unitarians, many of them by their zeal for the Church, their intelligent appreciation of her "heavenly ways," putting to shame the luke

warmness of those who, born to the heritage, take it simply as a matter of course, call themselves "Episcopalians"—a name not in the Prayer Book—and hear others call them so without wincing; and, in the face of their Sunday recital of the Creed, speak habitually of Rome as the Catholic Church.

Saved by not swallowing! The utter failure of the loving effort made by the Anglican Communion has indeed revealed that there is but one way to the restoration of unity, the acceptance, not by "other bodies," but by individual souls, of the whole blessed heritage of the Catholic Faith. Not the U. B's., the M. E's., the O. S. P's., and the N. S. P's., but—the "other sheep." In countless numbers let them come! And they will come, they are coming, not because they "like the services," but because they have learned to believe in the Holy Catholic Church; not by a breach in the wall, but through the gate; not by a compromise, but by a bringing, the hearing of the Voice that said: "There shall be one fold and one Shepherd."

If the failure of the "quadri-lateral" rouses us within the Church to work for the unity for which we pray, incites us to use opportunities, to make opportunities to win souls for "Christ and His Church"—a genuine walking in wisdom to them that are without—that declaration will not have been made in vain, nay, it cannot have been made in vain. But the next movement all along the line should be to get rid of our sect name. Why should the P. E's. ask the U. B's., the M. E's., etc., to come to them? Can we wonder that the latter regard it as arrogance, ridiculous, narrowness insufferable in one of the sects, as by our sect name we give ourselves out to be.

Letters to the Fditor

"IT IS THE SYSTEM THAT IS TO BLAME" (?)

To the Editor of The Living Church:

The foregoing statement is made in your comment on the work of the Civic Federation in Chicago, following the further statement that "it is useless to blame individuals."

To me both statements appear untrue. To me the responsibility for municipal corruption seems to lie at the doors of those many individuals in the community who, having money, and brains, and influence, and withal professing Christianity, are just so many civic Pilates washing their hands of responsibility to the public at large, exercising their right of franchise, if at all, in the most perfunctory manner, and too often only for personal gain or comfort.

There was published last spring a book on Chicago, written by a foreign pen, yet embodying the results of personal observation, which I do not remember to have seen noticed in your columns. It was, indeed, pretty generally tabooed in that city as the uncalled-for vilification of the western metropolis by a conceited Britisher. Yet within the last two weeks I have read in Chicago newspapers editorial commendation (1) of the elevation of railroad tracks above grade, (2) of the fixing of responsibility upon the owners of premises used for gambling purposes.

Such is life! We stone the prophets, and then when the truth for which they suffered has had time to penetrate our unwilling minds and hearts, the reform is worked, and we all shout: "How brilliant and virtuous we are!"

Having accepted thus much of his teaching, and "the man Stead" having been gone long enough to escape the credit of authorship, might it not be well, think you, to take another leaf from his book, and consider the truth of his pertinent question with which I close?

"If then, our churches and our Christians mean what they say when they pray 'Lead us not into temptation, but deliver us from evil,' is it not obvious that it is their Christian duty to go into politics and stay there until they have done something to help fulfill their own prayers?" [P. 359.]

GUSTAVUS TUCKERMAN.

St. Louis, Sept. 28, 1894.

WHEN IS SILENCE GOLDEN?

To the Editor of the Living Church:

Recent charges made against men of high office in the Church, ought in the very nature of things to receive a reply from those criticised. They cannot justify themselves before men, nor did the late Bishop Brooks justify himself, by following the line of conduct that "silence is golden."

There are times when it is wise to abstain from defense in the face of assault, and there are also times when defense or explanation is the only proper course to pursue.

In cases which refer to the individual alone he may very properly exercise his judgment whether he ought to keep silent, and be led to do so as the result of his reflection. But when one is assailed for matters which concern others also, and which involve the charge of betraying a trust, he is not to be excused for failing to render an account. Silence does not then belong to him. To illustrate, a man of great financial ability may be chosen as guardian of funds bequeathed to an institution. His conduct in the discharge of his office may lead the other parties interested to suspect him of embezzling the money committed into his hands. He is called upon to render an account. He is assailed for dishonesty, yet he maintains the silence of a sphinx, until compelled to defend himself in a court of law; admit that the charges were false, and that they were disproved in court, was silence golden in his case, until forced to render an account?

Would an honest man wait until he was dragged before the magistrate before he declared his innocence? Were he either innocent or guilty, would silence be golden? The State says, no.

Yet it is passing strange that men who occupy a position in which they are presumed to uphold and declare the highest principles of honesty, will, if honest men, refuse to render an account when charged with betraying the trust committed into their hands. A bishop or priest has not only his own honor to guard, but the honor of the Church, who has placed him in charge of certain of its affairs. When he is accused of betraying her goods and sacrificing her honor, how dare he keep silence, unless he uses the motto, "Silence is golden," to cover up his weakness, cowardice, or guilt? Could a man worthy of the name be silent under charges which accuse him of inhumanity to his mother, or of betraying the honor of some confiding friend? What would be the inference if he were to ignore the assault?

Now, Mr. Editor, charges which are of the gravest kind, reflecting upon the honor of many of our prominent clergy, are made. They are accused of evasion, trickery, deliberate dishonesty, betrayal of trusts, and of dishonoring Christ and the Church, our Mother. The charges do not affect the assailed alone as individuals, they touch the very integrity of our institutional life. Are these men guilty, or are they falsely accused? Silence is not golden in their case. It is a confession of weakness, cowardice, or guilt. If they wish to stay the tide of condemnation that is rising against them; if they wish to shield the honor of the Church; if they wish to have their fellows consider them innocent; then let them like honest men, true men of God, speak out, for the time is past when they can protect themselves by hiding under the relative principle, "Silence is golden."

AMERICAN CATHOLIC.

A WITHDRAWAL

To the Editor of The Living Church:

It gives me great pleasure to quote, with his kind permission, an extract from a letter received by me from Dr. Percival, and to withdraw unconditionally the objectionable and unjust expression, "endeavor apparently," used in my letter to which he refers. Dr. Percival says: "I have this moment read your letter in THE LIVING CHURCH. I think you could not have read the foot-note to my article, as the contention you so rightly make is the very ground of my argument. In the Roman Church there is not only a 'moral' but an absolute certainty that some one is going to receive before *Confiteor* is said; had you the certainty after the Exhortation that no one was going to receive, your omission of the Confession and Absolution might be defended possibly upon liturgical grounds. I do not know whether you will think it worth while to correct the statement that was 'endeavoring apparently' to do what I had devoted a careful note to contradict, but I thought I should in justice to you give you the opportunity of doing so." The foot-note referred to reads as follows:

> It must be remembered that the Confession and Absolution of the communicants in the Roman rite are not parts of the mixed service, but are introduced in the service after the Communion of the priest in case any one wishes to receive. With us the matter is wholly different, they occupy an entirely different position, and are integral parts of the fixed service, and must be treated accordingly.

Dr. Percival himself, then, does not "endeavor apparently" to persuade us that the Romans do not omit the Confession and Absolution when there are no communicants. I withdraw the statement gladly. But, even while withdrawing it, I am more than ever convinced that *the style* of his article has this tendency, and makes his carefully prepared foot-note of none effect, and it is a pleasure to have made matters clear. Note, Mr. Editor, these two quotations from the article, especially the last. Is it strange that the Doctor should be misunderstood? He says: "Masses without Communion of any besides the priest are to be avoided (it possible) as undesirable, but yet if necessary they are to be tolerated and even approved. I do not see how any one can doubt that the Anglican has the same desire in this matter as the Roman Church, and that, therefore, the omission of those portions of the service [Exhortation, Confession, etc.,] by which she has expressed this desire which she has in common with Rome, must be looked upon as an act in contrariety to the mind of the Anglican and Roman Communions, that is to say, contrary to the mind of the Catholic West." But why contrary to Rome? Again he says: "The Church requiring an opportunity for Communion of the people at every Celebration, as we have said before, the Confession and Absolution must be said *if the use of the Catholic West is to be followed.*" [The italics are not Dr. Percival's.] Why the use of the Catholic West? After digesting these and other parts of the article, I interpreted the foot-note thus: Even if the Roman Confession and Absolution are not parts of the mixed and fixed service, they are nevertheless to be introduced into the service after the Communion of the priest—in case any one wishes to receive, a case which the Roman Church always anticipates.

Now this misunderstanding is cleared, and Dr. Percival admits that the omission of the Confession and Absolution among Anglicans might be defended possibly upon liturgical grounds, if we had the certainty that no one was going to receive. Of course it can be defended. Knowing the pre-Reformation use of the whole Catholic West, and the present Roman use, and knowing that our Prayer Book appoints the Confession only for communicants, we might well ask: Would it be loyal either to the Catholic West or to our Prayer Book to use it when we are sure that no one will receive? An experience of ten years has shown that no one would think of receiving in St. Ignatius' church at the late Sunday Mass, without first giving warning to the clergy. Admitting that such an one would come without warning, there would be no difficulty in saying the Confession and giving him Absolution. Surely Dr. Percival does not mean that one's certainty must of necessity be absolute or mathematical. Such a position would be, to say the least, skeptical and un-Christian. Our best acts are founded merely on moral certainty, our acts of faith, hope, and love; and had we to depend on mathematical or logical certainty to regulate us, I fear we should be of all men most miserable.

HENRY B. GORGAS.

St. Ignatius' Church, N. Y., Sept. 27, '94.

RUBRICS OF THE BURIAL SERVICE

To the Editor of The Living Church:

It had never occurred to me that the rubric in the burial service, "Here may be sung a hymn or an anthem; and, at the discretion of the minister, the Creed, and such fitting prayers as are elsewhere provided in this Book, may be added," could possibly involve the right to use the whole Communion Office on the ground of the words, "such fitting prayers." The plain intent of the rubric is in no wise doubtful. "At the discretion of the minister" would surely indicate that the Church did not contemplate a situation where a simple collect and her holiest office would be alternatives. She has taken pains to require notice to be given of the "Celebration" ("which he *shall always* do upon the Sunday, or some holy day immediately *preceding*.") [Italics mine.] She has insisted on preparation for it. It is not therefore to be presumed that she now allows the sudden and discretionary use of that awful mystery in the place of a prayer for the afflicted family, or other simple supplication.

Nor is it reasonable to think either, that the words, "the Creed, and such fitting prayers," or, the words, "may be *added*," or the word, "*minister*" have in view the celebration of the Eucharist? The Church is not contemplating her central act of worship as an addition merely. She is not contemplating a deacon's discretionary use of it most certainly; we may also be quite sure she is not using terms in the way the sentence would read if for "such fitting prayers" we substitute (as Bishop Grafton suggests) the words of the Communion Office. Make the substitution and we will either have a most singular expression or we must amend still further. It may seem a simple technicality, but beyond doubt the reason the Church said "the Creed, and such fitting prayers," was that she did not mean by prayers an office involving the Creed.

But after all we must come to the consideration of the large license taken with the word "prayers" by the Bishop. It is not a question as to how much it can be made to mean. Word stretching is often fact stretching. No larger gates for the proverbial coach-and-six can be found than words with enlarged and indefinite meaning. We are in common honesty bound not to gain Carthage by shoestrings even if *in a sense*, they do "cover the ground." Only by using "prayers" in its enormous sense of the whole Prayer Book, or Morning or Evening Prayer, *i. e.*, to include all worship, can the rubric be made to include a "Requiem Mass." Carthage may be very valuable, but shall we cut the oxhide into shreds to gain it?

Bishop Grafton says "the word prayers has two significations." It has three. It means devotions. It means prayers as distinguished from collects. It means prayers and collects taken together. A collect is a prayer, and is said kneeling. The "Thanksgivings" are prayers also. I know not how the good Bishop could have taken only two meanings, and by the exclusion of one fallen necessarily on the other. The plainest and most unstrained meaning of the rubric is that the Creed, and any prayer or collect, or equivalent, or several of them, can be used.

Let us turn to Evening Prayer, where a similar rubric exists: "The minister may here end the Evening Prayer with such Prayer or Prayers taken out of this book as he shall think fit." Does the Bishop for one moment contend that that is the Church's license for a priest to pass to the Holy Communion Office? If not, what is the meaning here of "Prayers?"

The consciences of many are very tender about "Requiem

Masses." If Requiem Mass can be substituted for "prayers," what may not be substituted for Requiem Masses? The Bishop has something to say about purgatory. May not Requiem Mass mean purgatory? Not with the Bishop in a Roman sense, but with some. The Bishop is himself too advanced on this point for some of us; certainly too dogmatic, considering the dimness of God's revelations on the point. Alas! They have the oxhide. If they should perchance proceed to stretch, and tear, and cut, and hew, and split, we may lose our heritage, and become only weak *Protestants*, and they rivals of Rome.

Truly rubrics are frail things at best. Let us deal gently with them. "Such fitting prayers," why that can mean anything. It can mean one thing in one rubric, and another in another. It is too weak. Let us amend it. Let us by all means say: "At the discretion of the *Minister*, the Creed *and* Requiem Masses may be added." That would be unassailable.

R. W. BARNWELL.

Florence, S. C.

Opinions of the Press

The Lutheran Standard

CHURCH PAPERS.—No person can take the right interest in the work of the Church who is not acquainted with it; and how can he be acquainted with it unless he read the Church papers? Every communicant, yea, every member of our Church who can read, ought to read one or more of our periodicals. They are our most active members, both in the work of the congregation and that of the Church at large, who keep themselves informed through the Church paper upon the needs of the Church in her various institutions. There is not a wide-awake pastor anywhere but knows this and laments the fact that so few make use of their opportunities to read.

The Church Times

HARVEST FESTIVALS.—If there can be said to be a "silly season" in the ecclesiastical world, we take it that it coincides with the celebration of Harvest Festivals. Let it be understood that we highly approve of Harvest Thanksgivings. Nothing could be more appropriate or more in accordance with the Church spirit than this public recognition of God's government of His world; yet nothing could be more unseemly than the manner in which the in-gathering of the harvest is too often commemorated. We have often had occasion to condemn the frivolous and ridiculous decorations, which have converted altars into fruit and vegetable stands, and churches into market gardens. This year it is necessary to remind sundry folk that a harvest festival is not fitly celebrated on a fast day or in seasons of abstinence, although it is true that a festival may in the yearly course fall upon a fast day. The Harvest Thanksgiving, however, is celebrated in all parts of the country as an occasion of feasting, in contempt of the ordinances of the Church. If the result of the festival services is to supersede the due observance of Church seasons, all we can say is that we should be better without them. If the time of their observance is wisely chosen; if their deep religious significance is not obscured by frippery in the Church; if they are used as an occasion for making the services of the Church a delight and a refreshment, they are and can be made, of the utmost value as a supplement to the festivals authorized by the Prayer Book.

Personal Mention

The Rev. Charles Howard Malcolm, D.D., resigned the rectorship of St. Luke's, Roselle, N. J., to accept the chair of Professor of History and English Literature at St. Stephen's College, Annandale, N. Y.

The Rev. J. Hardenbrook Townsend sailed from Southampton for home, on Oct. 6th.

The Rev. Stewart McQueen entered upon his duties as rector of St Stephen's church, Goldsboro, N. C., diocese of East Carolina, on the 1st inst.

The Rev. Edward Macomb Duff, assistant minister at St. Andrew's church, Ann Arbor, Mich., has accepted a call to the rectorship of St. Paul's church, Grand Rapids, Western Mich., and will enter upon his new duties on All Saints' Day.

The address of the Bishop of Central New York is changed from Hadley, Mass., to 210 Walnut Place, Syracuse, N. Y.

The Rev. Frank J. Mallett, rector of Grace church, Menominee, Mich., has, after a serious illness, resumed his duties.

The Rev. Charles L. Hoffman has accepted a call to the rectorship of St. Peter's parish, Charlotte, N. C. Address accordingly.

The Rev. George Woodward Lamb, for the past four years in charge of St. Luke's church, Milwaukee, and the past two years also of St. Mark's, South Milwaukee, has accepted the care of St. Stephen's, Menasha, Wis. Please address Box 569, Menasha, Wis.

The Rev. Samuel A. Wallis, rector of Truro parish, Fairfax Co., desires his address changed from Accotink, Fairfax Co., to Theological Seminary, Fairfax Co., he having taken the charge of Prof Crawfo d's classes in the seminary for the coming year, while the professor is absent on leave in Europe.

The address of the Rev. Wm. A. Snively, D.D., is No. 1444 First st., Louisville, Ky.

The Rev. Wm. Cross, for the past ten years rector of St. James' parish, Greenville, Miss., has resigned his charge, to take effect Jan. 1, 1895.

Ordinations

On the 18th Sunday after Trinity, at the church of the Good Shepherd, Raleigh, N. C., the Rev. James D. Miller was ordained to the priesthood. The clergy who united in the laying on of hands were the Rev. I. McK. Pittenger, D. D., rector, the Rev. R. B. Sutton, D. D., the Rev. Bennett Smedes, D. D., and the Rev. Messrs. William Walker and A. B. Hunter.

On the 19th Sunday after Trinity, at Trinity church, Abbeville, S. C, Robert Augustus Lee, a recent graduate of the Theological Seminary at Sewanee, Tenn., was admitted deacon by the Rt. Rev. Ellison Capers, D. D., Assistant-Bishop of the diocese. Mr. Lee has been appointed minister in charge of the church at Yorkville, and enters immediately upon his labors.

Bishop Paret, at Sherwood church, Cockeysville, Md., Sunday morning, Sept. 30th, ordained Mr. John A. Heal, of Baltimore, to the diaconate. The Rev. A. T. Pindall, rector of the church, assisted in the services.

Official

THE 32nd anniversary of the Evangelical Education Society wil be held Sunday evening, Oct. 21st, at 7:30 o'clock, in St. Andrew's church, Philadelphia, the Rt. Rev. George W. Peterkin, D. D., of West Virginia, preaching on "The Unchangeableness of Evangelical Truth." Annual business meeting at the office, 1224 Chestnut st., Thursday, Oct. 18th, 3 o'clock.

SPECIAL NOTICE

On Monday, Oct. 15th, the Rev. Yung Kiung Yen, M. A., the senior Chinese presbyter of the Church, will address the clergy and others at the noon-day prayers at the Church Missions House, Fourth ave. and Twenty-second st.

NOTICE.

An enterprise has been started to publish the letters of Ferdinand C. Ewer, D.D. Any one possessing such, and willing to send them to be copied, please notify, by postal card, MISS M. H. EWER, 322 W. 52nd st., New York City, and proper envelopes stamped for registry will be forwarded, or expressage will be paid on delivery. The originals will be returned if desired.

JOINT COMMISSION ON THE REVISION OF THE CONSTITUTION AND CANONS

The next meeting of the Joint Commission will be held on Wednesday, Oct. 24th, at 5 P. M., in the parish room of St. John's church, Hartford, Conn.

HALL HARRISON,
Secretary.

HOUSE OF BISHOPS
NOTICE

The place of the meeting of the House of Bishops, which has been called for the Diocesan House in New York City, on Wednesday, Oct. 17th, at 10 o'clock A. M., is changed; and the bishops are desired to assemble at the Church Missions House (corner of Fourth ave. and Twenty-second st.) New York City, on the day and at the hour above mentioned.

J. WILLIAMS,
Presiding Bishop

Attest:
SAMUEL HART,
Secretary of the House of Bishops.

Sept. 21, 1894.

PROGRAMME OF THE MISSIONARY COUNCIL:

CHRIST CHURCH, HARTFORD, CONNECTICUT, OCT. 21ST-24TH.

The committee of the General Convention appointed to make arrangements for the Missionary Council propose the following order of procedure:

Sunday, Oct. 21st. 7:30 P. M., opening service; sermon by the Bishop of Southern Virginia, the Rt. Rev. Dr. Randolph.

Monday, Oct. 22nd. 9 A. M., Holy Communion; address by the Rt. Rev. Dr. Coxe. 10 A. M., organization; presentation of all reports and reference of same to committees. "Anglican Missionary Conference in London;" speakers: Bishops Perry, Walker, Talbot, and Hale. 3 P. M., Woman's Auxiliary. 7:30 P. M., Domestic Missions, including Missions to the Colored People; Bishops Gilbert, Nelson, Jackson, and Barker.

Tuesday, Oct. 23rd. 9 A. M., Holy Communion; address by the Rt. Rev. Dr. Whitaker. 10 A. M., "Associate Missions;" speakers invited: Bishop Tuttle and Worthington. "Lay Helpers and Missions;" speakers: Bishops Thomas and Johnston. Recognized Auxiliaries; one appointed speaker for each. 3 P. M., visit to Trinity College and reception by the president and faculty. 7:30 P. M., Missions to the Heathen, including Missions to the Indians; Bishops Hare, Leonard, Brooke, and the Rev. Yung Kiung Yen.

Wednesday, Oct. 24th. 9 A. M., Holy Communion. Address by the Rt. Rev. Dr. Potter. 10 A. M., "Missions in Cities;" speakers: the Rt. Rev. Dr. Hall, and the Rev. Dr. Rainsford (invited). Reports of committees, and miscellaneous business. 3 P. M., Woman's Auxiliary. 7:30 P. M., "The Aggressive Work of the Church;" speakers: The Rt. Rev. Dr. Doane, and Admiral George E. Belknap, U. S. N.

DIOCESAN HOUSE, DIOCESE OF PENNSYLVANIA

PHILADELPHIA, OCT. 1st, 1894.

The committee on the diocesan house has paid for the lot at the northeast corner of Twelfth and Walnut sts., and has contracted for the building as approved by the last convention (except as to plastering, inside finish, and some other special items), with provision for completing the stores by March 1st, 1895.

The total cost of the building ready for occupancy will be $81,000. By omitting some decorative features and the elevator, the payment of about $3,700 of this amount may be postponed, but the omission would be unfortunate. The approximate cost reported to the last convention was $72,500, although the committee at that time had no bids at hand. After careful consideration, it was deemed wise to adopt fire-proof construction throughout, which entailed an additional expense of $4,000, and increases the first estimate to $76,500. This will be exceeded in actual outlay by only $4,500, or less than six per cent. After paying for the land, together with the taxes for the current year, and interest on the purchase money from May 1st to August 9th, as also for the removal of the old building, (amounting in all to $2,300), the fund in the hands of the committee, together with the balance of the sum borrowed on mortgage, is $55,500. The committee, therefore, needs $25,500 to complete the building.

After the adjournment of the last convention, the committee was confronted with two propositions: first, to wait until all the money needed was raised, and carry the large lot of ground at great expense to the diocese; or secondly, to proceed with the erection of the building and trust to raising the small balance needed to complete it. The committee had no hesitation in choosing the latter alternative, and for this balance it must rely upon the co-operation of the Churchmen and Churchwomen of the diocese. Their co-operation and aid it now invokes. While it is evident that every communicant, of whom there are forty thousand in the diocese, has or should have a common interest in the completion of this work, it is a fact that only about three hundred of them, and very few of the parishes, have up to this date contributed. It is most important that the amount required should be subscribed within the next two months, otherwise certain bids now made will not be binding, and the completion of the building must be put in abeyance, until the necessary funds are forthcoming.

All contributions should be sent to B. G Godfrey, Esq., 1102 Walnut st., treasurer of the diocese.

G. WOOLSEY HODGE,
ROBERT E. DENNISON,
JOSEPH N. BLANCHARD,
JAMES HAUGHTON,
J. VAUGHAN MERRICK,
GEORGE B. BONNELL,
JAMES LOGAN FISHER,
FRANCIS A. LEWIS,
Committee.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

SMITH.—Entered into the rest of Paradise, on Friday, Sept 28, 1894, M. Abbie Smith, of Beatrice, Neb., wife of John E. Smith, and mother of Charles E. and Carrie L. Smith, who will ever cherish her memory.

EDSALL.—On Monday, Sept. 17, 1894, at her home in Chicago, Caroline Florella Edsall, aged 67 years, widow of the late James K. Edsall, and mother of the Rev. Samuel C. Edsall.

BUXTON.—At her residence, Plainfield, N. J., Sept. 30th, Catharine Duverger, widow of the late Capt. C. S. Buxton, R. A., in the 84th year of her age.

LEE.—Entered into the Life eternal, at his home in Austin, Texas, on Saturday, Sept. 22nd, Richard Unett Lee, the beloved son and only child of the Rev. Thomas B and Ada B. Lee, aged 21 years. "Numbered with Thy saints in glory everlasting."

PANKHURST.—Entered into the rest of Paradise, Sept. 26th, at her home in Grand Detour, Ill., Mary Welfare Pankhurst, wife of John Pankhurst, in the 90th year of her age.

Born in Hastings, England, March 22, 1805, she came to Grand Detour in 1857, where she has since resided. Her husband and four children survive her. "Blessed are the dead who die in the Lord."

Appeals

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, $8.00.

H. A. OAKLEY, Treas.
WILLIAM A. NEWBOLD, Gen. Sec.

Church and Parish

WANTED, by a young lady wishing to go South, a position as companion to a lady. Address MISS M. COTTER, Cayuga, Ontario.

YOUNG lady (communicant) desires position as stenographer with private party or in Church institution. References as to character, ability. Address Q., care LIVING CHURCH.

WANTED—By a young lady, home in private family. Thoroughly competent to take charge of house and children. Can sew, teach drawing and painting, and make herself generally useful. Reference. Please state salary and duties. Address CHURCHWOMAN, East Capitol Station, Washington, D. C.

WANTED.—An earnest, spiritual-minded, Catholic priest (unmarried preferred), to minister to small, but active and loyal parish. Healthfulness unsurpassed. For particulars write F. P. HUNTER, Warrenton, N. C.

RECTORY SCHOOL FOR YOUNG BOYS

The rector of Grace church, Colorado Springs, Colorado, will receive four young boys into his family, as pupils, giving them careful personal attention. Term begins Oct. 1st, but pupils will be received at any time. For terms, etc., address J. W. COLWELL, rector 329 N. Nevada ave, Colorado Springs, Col

The Editor's Table

"Was Thomas Jefferson an infidel?" B. W. Williams answers the question in the *American Journal of Politics*, July. He says: "Mr. Jefferson has often been put down as an infidel, but a closer examination of his character reveals the fact that he was far from being a scoffer at religion. In 1803 he wrote a letter to Dr. Rush, in which he said: 'To the corruptions of Christianity I am indeed opposed, but not to the genuine precepts of Jesus himself. *I am a Christian* in the only sense in which He wished anyone to be; sincerely attached to His doctrines in preference to all others.' He was a frequent and liberal contributor to religious enterprises. He attended the Episcopal Church regularly, and participated in the services. His children were baptized in that Church. His wife belonged to it. He was buried according to its rites."

"The first of the Baptist papers to adopt the magazine page," says *The Interior*, "is *The Watchman*, Boston, a paper which has always held high rank in ability, enterprise, and all desirable qualities. The other Baptist papers will be compelled to follow. The radical mistake of them all has been in competitive cutting of prices, which has kept them poor, and unable to meet the requirements of the times. There is no use in trying to make a first-class paper for a fourth-class priceand, it is the greatest of mistakes to suppose that the heads of Christian families want it. All that they ask is that the subscription price, which they pay, shall be well and faithfully administered, so as to produce the best family paper possible. A religious journal ought, for the honor of religion, and for the credit of its denomination, to be as fine and as attractive every way as its publishers can make it."

How many of our readers remember the ritualism of the black gown? What a queer and senseless performance it was! Yet it was a symbolism very dear to the "Evangelical" heart. And that is the most unaccountable part of it, that those who put preaching above the sacraments should insist upon preaching in black! Fifty years ago, no clergymen, in England or America, would presume to execute his office as a proclaimer of good tidings, even the "Peace on earth and good will towards men" of Christmas Day, except in robes of funereal hue. Yet the color was not so much a point of importance, in itself, as the obtrusive performance of the preacher, leaving the chancel in robe of white, and coming out, like a stage character, in a new "make-up." Another queer thing about it was, it never struck anybody in those days as incongruous or unseemly. To all Church people it was a matter of course, a solemn observance, tending to emphasize the sermon; as much as to say, "Here I come in my preaching suit!" And when the absurdity of the thing began to dawn upon the Anglican mind, and the innovation of preaching in the surplice began, great were the searchings of heart among the plain, old-fashioned, "Episcopalians." What could it mean? Was the rector going to Rome, or was he lazy, indifferent to appearance, so very shiftless that he would not make a shift to maintain the dignity of the pulpit? The solo-procession to the sacristy, the vanishing white and the emerging black, were dear to the hearts of the people. Without this solemn preliminary and somber garb, the minister might talk, but he could not preach. There could be no gospel that was not clothed in black. Yet the gown has gone, to be no more known in the offices of the Church, and preaching in the surplice has become the "use" in the Anglican Communion—an illustration of the truth that no ritual can survive which is not, in a sense, sacramental—an outward sign of an inward truth.

Since writing the above, I have received the following from a correspondent in Richmond, Va.:

DEAR LIVING CHURCH:—I came across this [clipping] a few days ago, and was much struck with it. I often wonder if our Evangelical brethren are aware that they are indebted to Rome for many of the things that they are so partial to and cling to with such tenacity. You don't see many black gowns in Richmond now-a-days, but the love for it is here nevertheless, and not a few assert it to be the distinctive mark of an "Evangelical." One of my friends almost had a fit when I told him, "It it hadn't been for Rome, I doubt if there had ever been a black gown used by an Anglican clergyman." "Do you mean to say it has a [Roman] Catholic origin?" he shouted at me. "Why," I said, "you surely have read of the Preaching Friars in pre-Reformation times. Don't you know that they wore the black gown as their distinctive dress as preachers, and that it continued to be the preacher's distinctive vestment? The Evangelicals, who considered that the great act of Christian worship was preaching, held on to the distinctive garb of the preacher, as distinguished from any other vestment which might suggest something else, as for instance, the Holy Eucharist, as the great act of Christian worship." Well, it was news to him. Why, all through this country a minister, so called, is never known by any other name than "preacher."

The Training of Vested Choirs

I

There are probably few subjects connected with Church music in general about which so much has been written to so little practical purpose as that of the formation and training of choirs, and particularly those of boys and men.

It is this fact which must serve as the *raison d'etre* of the present article, and those which will follow it. It is hoped to touch upon some points which have not received consideration in the works which pass as authorities on the subject. No patented process of producing extraordinary tones from boys will be exploited, nor will any new or original theories be advanced. To accomplished and experienced choirmasters, many of the observations to be made will seem trite, but it is believed that they may be found useful by the many who are daily being called upon to assume duties for which they have not been fully prepared by training and experience.

One reason for the somewhat unpractical character of books on training is that some of them have been written by men who know nothing of the actual conditions which confront the American choirmaster. The organist of an English cathedral, or the choirmaster of a chapel royal, can hardly prescribe remedies for difficulties which are peculiar to American soil and society. In like manner, the organist of a great city church can hardly view matters from the same standpoint as that of his less fortunate brother who must work in a small "provincial" town, where material is poor, money scant, and facilities cramped. There are many choirmasters who have purchased that useful book, "Practical Hints on Boy Choir Training," by Mr. G. Edward Stubbs, of New York City, expecting that by its means they would be able to produce a choir like Mr. Stubb's own, at St. Agnes' chapel. It is to be regretted that so many have been doomed to disappointment, but the reason is not far to seek. The choir of St. Agnes' chapel not only represents the applied methods of its master, but it also represents the expenditure of an amount annually for voices, which would stagger almost any vestry outside of New York City. Mr. Stubb's boys are most carefully selected. He takes no undesirable voices, nor dull, impressionable minds. His raw material is of the very best. He is able to offer inducements sufficient to bring him the most naturally musical of boys, and the highest order of skilled men. Hence his work is finished and artistic to a degree which the average parish choir, especially in the small towns, may despair of attaining. But let no one be discouraged on that account, but rather remember that oftentimes quite as much real ability is shown in producing good results with poor material, as in producing superfine results from superfine material.

It can hardly be denied that surpliced choirs of men and boys are introduced into many churches without a wise and cool preliminary survey of the situation. A fit of enthusiasm seizes upon a rector or a congregation, and the measure is "rushed through," sometimes at the great cost of bickerings and strife, only to prove the unwisdom of neglecting certain indispensable conditions precedent, without fulfilling which satisfactory results can never be expected.

For instance, the building should be adapted to a chancel choir. If the organ is in a gallery over the western entrance, the chancel choir should not be introduced until such time as the instrument can be removed to a proper position, for while it is barely possible to accompany a chorus across the length of a nave, the undertaking is attended with heart-breaking difficulties (as the writer well knows from a five years' experience of it), and the best of effects cannot be produced.

Another question which should be considered is that of "proportion." The usual inquiry in starting a surpliced choir in a small place is, "Where are we to get the boys?" A more rational question with which to begin would be, "Where are we to get the men?" The average "boy choir" is altogether top-heavy. In many instances stalls are provided for twice as many singers as the church requires and then filled up with boys, so that the seats which should hold men may not look empty. The writer saw not long since a photograph of a choir of vested boys and girls, which showed thirty-three trebles and altos, and but three men, so that the two upper parts were eleven times as numerically strong as the two equally important lower ones. One can imagine the effect of such a combination. More than this the ceiling of the chancel was shown by the picture to be not more than fifteen feet above the heads of the singers. Fancy the din of those thirty-three voices beaten down by that overhanging roof! In the same picture the organ was seen to be a one-manual instrument, of perhaps ten or a dozen stops, a number utterly inadequate to support such a chorus.

It is unfortunately true that about eight out of every ten surpliced choirs are too large (and consequently too noisy) for the buildings in which they sing. The point which we desire especially to urge here is that proper order and system be observed in making up the chorus at the outset, taking into due account the size and proportions of the church and chancel, the body of organ tone at command, and lastly, the formation of the choir itself.

(*To be continued*)

Book Notices

The Jesuit Party in American Politics Exposed and Expounded in Letters to the Ablegate. By A. Cleveland Coxe, Bishop. Boston: American Citizen Co. 1894. Paper, pp. 60.

Those who enjoy a tilt at the Papists will enjoy this pamphlet, which displays the well-known dash and conclusive tone of the Bishop of Western New York. Perhaps we are slumbering and do not sufficiently realize our danger, but we had rather watch such fighting than take part—at least *such* part—in it. We do not like Jesuitism; but we are in no excitement about it, for we do not fear it.

Golden Words for Daily Counsel. By Anna H. and Huntington Smith. New Edition. Illustrated with 16 portraits of eminent divines and authors. Boston and New York: T. Y. Crowell & Co. vi, 372 pages, 16mo, white and colors, gilt edges. Price, $1.25.

This compilation of comforting and helpful extracts has met with remarkable popularity, which will surely be increased by the new edition, illustrated with portraits of the best known of the authors and divines whose words are enshrined in its beautiful pages. The dainty and attractive binding of this edition will appeal to many, who will find it a most suitable and admirable gift book for birthdays or friendly memorials.

Two Knights Errant, and Other Stories. By Barbara Yechton.

A Matter of Honor, and Other Stories. By Barbara Yechton. New York: Thomas Whittaker. Each 98 pp. Price, 60 cts. each.

In each of these handsome little volumes there are five stories, by Barbara Yechton, than whom a more interesting and sensible writer for young children it might not be easy to find. An instructive religious aim marks the spirit, without over-weighting it, of all her lively books for the little ones. These two, her latest, are very nicely illustrated by Harriet Roosevelt Richards, one or more pictures for each of the stories contained in them, which are not too long to be read to, or by, a child at a single sitting.

Recollections of a Virginian in the Mexican, Indian, and Civil Wars. By Gen. Dabney Herndon Maury. New York: Chas. Scribner's Sons. Price, $1.50.

While lacking the grace of style and literary elegance of Commodore M. F. Maury, the Confederate General has given a very entertaining account of a life full of incident and extending over several periods of American history fraught with momentous issue to the nation. Aside from illustrating the great events and movements of the times, it abounds in personal and social reminiscences that make delightful reading and conversation. There is, for example, the Baptism of the General's child at headquarters by good Bishop Green, while the bombs were exploding around them in Vicksburg. The shrieks of the shells sounded throughout the service, "but the Bishop went calmly on." There are many to whom the latter part of the book will have an added interest as being written from a Confederate point of view, yet always in the best spirit and temper.

The Visions of the Apocalypse and their Lessons. Being the Donnellan Lectures for 1891–'92. By Thomas Lucas Scott, B. D. London: Skeffington & Son; New York: James Pott & Co.

For a long time sober-minded people who did not wish to risk their sanity, were becoming more and more averse to commentaries on the Apocalypse. The mind was dazed amid the conflicting schools of interpreters, the "Præterists," the "Futurists," and the "Historicals," the multitudinous readings of the number of the Beast, the millenium, and the

confident calculations of the end of the world. Any one who allowed himself to become absorbed in these studies was pretty sure to become violently eccentric, if not clean daft, and to work much moral mischief among his disciples. Such methods of interpretation were condemned by the invariable ethical and spiritual fruits. It was likely that in time one of the grandest books of the Bible would in this way come to be shunned by those who desired to obtain from Holy Scripture instruction in righteousness and to cultivate the fundamental Christian virtues. But of late there has been a turn of the tide. Commentators have arisen who understand that this book is not given to teach "times and seasons which the Father hath put in His own power," but that it is "a revelation of the great principles on which move all the events of private and public life." In this way it may come to be seen that there is a real meaning in those words of the first chapter: "Blessed is he that readeth and they that hear the words of this prophecy, and the things which are written therein, for the time is at hand." So long as its reading was made to gender strife, this "blessedness" could not be felt, nor could it be understood that there were "things" in this book which the everyday Christian was called upon to "keep." Thus, according to Mr. Scott and those who agree with him, the Apocalypse is found to be "a divine representation of the great conflict everywhere waged between the Church and the world, and between good and evil." But it is not to be supposed that these interpreters make any claim to originality. They are simply endeavoring to revive a principle of interpretation adopted in the earliest commentaries of the Christian Church which have come down to us. It is the method which prevailed in connection with this book up to the fourteenth century. At that period the use of the Apocalypse as a means of stigmatizing special historical personages began to become common. Pope Gregory IX announced the Emperor Frederick as the Beast, while the Emperor returned the compliment by identifying the Pope with "the Dragon," "Antichrist," "another Balaam," and "the angel of the abyss." The Franciscans, in their extreme developments, copied such applications, and it is among them, we believe, that the Pope was first called "the scarlet woman," etc. Then began the series of commentaries, still so familiar, all based upon special applications of the symbols of St. John to particular events in history. But anciently it was not so. The older method was that beautifully sketched by St. Augustine in various parts of his works, especially the "De Civitate Dei." It was followed by the reverent commentators of the earlier Middle Ages, whose names and authority are gradually becoming better known and more highly respected, such as Ticonius, Primasius, Beda, Ansbert, Anselm, Haymo Richardus, Hugo, and St. Thomas. Of late, Isaac Williams, Dean Vaughan, Bishop Boyd-Carpenter, and Prof. Milligan belong in general to the same spiritual school. We rejoice to see Isaac Williams treated by Mr. Scott with the esteem and appreciation which his profound treatment of the New Testament deserves When the dust and din of merely critical study, which to so great an extent monopolizes the attention of Biblical students at present, has cleared away, it will be seen that a method like his has much more spiritual fruit in store for the devout Christian scholar than all the endless questions of names and dates and texts, which, however important in their place, are only remotely preparatory to real Scriptural study Mr. Scott's volume does not undertake to give a detailed comment, but simply a general outline of the arrangement of the visions and a statement of the lessons, which the visions were, in the lecturer's opinion, intended to teach. It would be impossible here to enter more at length upon the special features of the work; suffice it to say that the arrangement is clear and intelligible, and that it is rare to find profound subjects treated of in English of such purity and attractiveness. It is a volume to be heartily recommended to all who desire in brief compass a guide to the highest meaning of the most ill-used book of the New Testament Canon.

Magazines and Reviews

The October number of *Babyhood* contains a very practical article on "What to do when children swallow hurtful things," by Dr. A. K. Bond, which will be of inestimable value in the alarming emergencies that seem bound to occur in every nursery. Other medical topics discussed are: "Enlargement of the Tonsils," "Eczema and the Fear of sending it in," "Starting in Sleep," "Nail Biting," etc. The cereals best suited for nursery use form the subject of this month's "Nursery Diet," and many helpful suggestions will be found under "Nursery Helps and Novelties," "Baby's Wardrobe" and "The Mothers' Parliament."

Cassell's Family Magazine for October, besides the usual quota of stories, has a number of articles which thoughtful readers will appreciate. The Bertillon system of identifying criminals is described and illustrated; a family doctor tells how to avoid infectious diseases; Prof. Ball, F. R. S., describes some remarkable sun spots; the Royal Highlands are illustrated; the Social Duty of Woman is continued in another chapter; English Monarchs as Authors (III)., A Chat with Lady Halle, What to Wear, Gardening, etc., are among the papers of scholarly or practical merit. [The Cassell Pub. Co., Union Square, New York.]

All lovers of flowers should plant now a variety of bulbs for early spring blooming. What can equal in brilliancy a bed of tulips with their gorgeous coloring, or in purity, the modest snowdrop, and stately lily? For the benefit of those who would like to procure choice bulbs at small expense, a well-known firm has arranged a "Star Collection," consisting of fifty of the best bulbs, accompanied by directions how to plant and care for each variety, so that even a child can successfully obtain good results. Most of these bulbs are suitable for house as well as garden culture. For $1.00 "Vick's Star Collection" will be delivered free of charge, by James Vick's Sons, Seedsmen, Rochester, N. Y.

The October number of *St. Nicholas* is filled with stories and verses for boys and girls, and for men and women. Miss Seawell's serial, "Decatur and Somers," comes to an end with the death of Somers and his crew on a ketch that was sent as a fire-boat against the Tripolitans. "Jack Ballister," Howard Pyle's sturdy hero, runs away to escape a whipping from his master. "Billy, the Story of a Bear," by Tappan Adney, tells of the tricks of a captured bear. Naturalist Hornaday writes of the habits of the sea lions and seals found upon the coasts of America. Goddard H. Orpen describes the house occupied by Sir Walter Raleigh at Youghal, which is in almost the same condition now as during the life of that gallant soldier. There is also the last one of Charles F. Lummis' folk-stories from the land of the Pueblos, while Eldridge S Brooks has put into verse a Russian legend in "The King of the Samoyed." There are a number of other stories, and several poems.

The New England Magazine for October fittingly gives prominent place to Wm. Cullen Bryant, a fine portrait of whom forms the frontispiece. "Bryant, the Poet of Nature," is the title of the accompanying article. This month commemorates the anniversaries of two historic towns in Massachusetts, Rehoboth and Attleboro, and their annals as here given will be read with special interest. The illustrations are numerous and add to the value of the article. The historical character of this magazine is further sustained in this number by a paper on Samuel Longfellow, as true a poet as his more famous brother, with a portrait, and a picture of the memorial tablet in his old church in Brooklyn; and "At the Battle of Bull Run," by Francis S. Fiske, which excels in the clearness and vividness of its description of that notable occurrence. "Carlyle's Country," by Henry Chas. Shelley will attract the lovers of that original Scotchman, with the views of his birth-place and various other places associated with him.

While there is a tendency in our current periodical literature to cater to mere entertainment, making every issue a mid-summer number, as it were, *The Atlantic* keeps on the line of its old-time policy and furnishes food for thought as well as fancy. It has no illustrations to cover up dullness and lend interest to trifles. It goes before its constituency in a plain dress, with no finery, on its merits as a literary magazine. The October issue is crisp, like the air about Boston these autumn days. "Philip and his Wife," by Margaret Deland, comes to the sad end of final separation, but in the face of this misery two lovers are found to start out on the same dangerous path. Dr. George E. Ellis gives "Retrospect of an Octogenarian," very interesting but wordy, as an old man has a right to be. The discussions of the Plato Club, by Hubert Austin Aikins, abound in wit and wisdom, philosophy, theology, and politics, with a flavor of "higher criticism." Isabel F. Hapgood entertains us at Kieff, the Russian Holy City. Henry L. Dawes narrates "Recollections of Stanton under Johnson," and so on through a long bill of fare, from which we have no space to quote further.

"The Busy Man's Magazine" is the name frequently applied to *The Review of Reviews*, and it is one justified by the contents. Under the heading, "The Progress of the World," is to be found a brief, but comprehensive, summary of all important occurrences during the preceding month, while below the caption, "Leading Articles of the Month," are given extracts from various other periodicals touching current topics of interest. In the October issue, there are two articles that will command special attention at this time, one on Bryant's centennial, and the other a character sketch of the Premier of China, Li Hung Chang, of whom General Grant, referring to his journey round the world, said: "I have met on this journey four great men—Bismarck, Beaconsfield, Gambetta, and Li Hung Chang. I am not sure, all things considered, but that Li is the greatest of the four." He is undoubtedly one of the notable men of the century: a man of his word, shrewd and keen, with prescience and courage to lead his people towards the best in Western civilization. This interesting sketch of the man at the forefront of affairs in China, is especially timely, now that that country is so much in evidence in connection with the Corean troubles.

The most timely article in *The Century* for October, is probably the interview with the Prime Minister of China, in the concluding paper of the series "Across Asia on a Bicycle," which has the additional interest of being illustrated with half-tones after photographs made by the bicyclers, Messrs. Allen and Sachtleben. A wood-engraving of Li Hung Chang, from a photograph sent to the writers by the Prime Minister, accompanies the article. With this interview ends one of the most unique series of travel articles in the history of the modern magazine. The third and concluding paper of the Poe correspondence deals with Poe in New York, as previous articles dealt with Poe in the South, and Poe in Philadelphia. In addition to Poe's own letters, the paper includes letters from Hawthorne, Mrs. Browning, Dr. Charles Anthon, W. Gilmore Simms, Mrs. Clemm, and others, which reflect the impression made upon his contemporaries by Poe's literary work. Mr. George E. Woodberry, who has edited the correspondence, in summing it up, writes: "It is a gratification to find that American men of letters who were contemporary with Poe are so fully freed from the charge, brought against them by English admirers of the poet, of lack of aid and appreciation towards him. Few men have received such cordial encouragement, praise, and welcome, material and moral, as Poe received from nearly all who were brought into relations with him, and the number of these was many."

Harper's Young People—that ever popular journal for the boys and girls of the whole land—some time ago established an order known as the "Round Table," its members as "Sir Knights" and "Ladies." Any boy or girl under eighteen may become a member. Each one receives a certificate and is expected to carry out the purposes of the organization, which are: "Good fellowship, fun, improvement, correspondence, helping others who need help, and the forming of a town school or chapter library." However, no one is required to do anything, and there are no fees of any kind. That the benevolent portion of the enterprise is not a dead letter, may be inferred from the successful collection, or progress in collecting, of a special fund in aid of an industrial school, situated upon the "Good Will Farm." The order has voted to erect a schoo building. The different chapters send in contributions for the common object. Last of all comes the proposition to hold a great fair—itself to be called a "Round Table"—in which many ladies of New York have already signified their intention of participating. The same ladies, noted for their benevolence, are interested in St. Mary's Free Hospital for children, which serves the poor and crippled ones. In the hospital there is a *Harper's Young People* cot, endowed by former readers of the paper. So it has been decided that the great fair shall be held at Sherry's, on the 7th, 8th, and 10th of December, the net proceeds to be divided between the Round Table Industrial School at Good Will Farm, and St. Mary's Free Hospital.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THOS. Y. CROWELL & CO.

Golden Words for Daily Counsel. Selected and Arranged by Anna Harris Smith. Edited by Huntington Smith. Price, $1.25.

Faber's Hymns. By Frederick William Faber, D.D. Illustrated by L. J. Bridgman. Price, $1.25.

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Early Days of the S. P. G. in the American Colonies. Part I. By the Rev. Joseph Hooper. Junior Auxiliary Pub. Co., Hartford, Conn.

The Household

A BOSTON paper gives currency to the following: "An American went into the book establishment of Chatto and Windus and asked for "Hare's Walk's in London". In the United States it is printed in one volume; in England in two. 'Oh!' said the Yankee, as he looked at them, 'you part your Hare in the middle, do you?' 'I, sir?' said the clerk, with a bewildered look. 'Oh, no, sir!' 'I saw he didn't see the joke,' said the Yankee, 'so I didn't explain, but bought the books and went away. A week later I entered the same shop. As soon as the clerk saw me he approached me, exclaiming, 'Good! Capital! Part your Hare in the middle—that's capital, sir! Capital!'"

A MUSICAL correspondent writes to *The Church Review*: "Many were the jokes which we used to have in my younger days about the cathedral service lists, or 'bills,' as they are technically called. The juxtaposition of the first words of the anthem and the name of the composer very often was extremely comical. The best-known instance is that of old Child's anthem, 'O Lord, grant the King a long life.' This used invariably to appear in our bill as 'O Lord, grant the King a long—Child.' An instance of this quaint juxtaposition occurred in our cathedral last week. One of the anthems appeared as 'I will wash—E. J. Hopkins,' and beneath was the signature 'John Smith, Precentor.' The precentor in question was at first startled, and then amused, on receiving a letter in the following terms, with the portion of the bill containing the above announcement enclosed: 'Rev. Sir:—With reference to the enclosed advertisement, I beg to forward you our list of soaps.—Yours faithfully, PEARS.'"

Abbie's Lover

A Story of the Poor

BY MRS. J. D. H. BROWNE

CHAPTER II.

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ABBIE'S HOME

As Abbie returned to her poor home that evening, the mist which had grown denser through the day had turned to rain. On her way she passed near the tavern which was the favorite resort of the "rough men" who had lured Hugh Marston from a decent life and faithful love, and had plunged him into wretchedness and shame.

The girl kept out of the light which was streaming from the wide open doorway, and went on her way without pause this evening, though giving a searching, lingering look at the group of men who were about entering.

It was with a heart not quite so heavy as usual that Abbie pushed open the door of the tenement house and ascended the stairs leading to the room which was her home—a home of decent poverty like thousands upon thousands in the great city.

"Is it you, dearie?" asked a weak voice proceeding from a bed in one corner: "I haven't lit the lamp."

Abbie's mother was old and feeble, and in these wintry days was well content to lie abed, while her daughter went out to earn food and shelter for them both.

"Yes, mother, I've come a bit earlier to-night, Miss Dora won't let me stay after five; I'll light the lamp and show you what she sent you."

Having done so, she held the flowers from the rectory garden where the old woman could see and touch them.

"Ay, but they're lovely—lovely!" she said eagerly. "Bless her for sending them! I mind we used to have the same, the very same, in the garden at home. Ah, you've forgotten, child! They grew right under the kitchen window, by the porch."

She put her withered hands caressingly over them and laid them against her cheek. "Put 'em in water, Abbie, and stand 'em where I can see."

Abbie obeyed, and then hastened to light a fire in the little stove, and get her mother's supper. But the old woman enjoyed the sight of the flowers far more than the food.

"Seems like yesterday," she said to herself more than to her daughter. "How fond father was of them cryanthums—most always stuck one in's button-hole Sundays. Ah me! give me one of 'em to hold, Abbie."

Dora Leighton little thought what sweet and bitter memories would be awakened by the sight of her flowers; how to the old woman lying in the half stupor of eventless age through the dull November day, the sight of them would recall a past that seemed so bright in contrast.

Abbie's father had been a small farmer in Kent, a hard-working honest man, who, however, like many and many another, found himself "going back" with his rent as he grew older, and at last disheartened and seeing no way out of it, overworked, and never very strong, fell ill, and dropped out of life. "Ah, poor father!" The quiet, patient wife saw him laid away in the familiar churchyard, and returned to the dear old home with Abbie, her only surviving child. She knew nothing of business, poor soul, and when her landlord's agent called, a few days after, and told her that when everything in the house and on the farm was sold, the arrears of rent would still be but half paid, she could but accept the decree which made her homeless and penniless. It "was all right, no doubt, but hard."

Since then it had been the story, so often repeated, a struggle for work, for bread for the little daughter and herself. Then as the girl grew to womanhood, the burden grown too heavy for the aging mother was transferred to the young shoulders.

Years before, they had gravitated to London, and Abbie could scarcely recall any life save that of the poorer working-classes of the city. They had always lived very much to themselves; the days and years so full of patient toil, that there was little room for even such companionship as might have been theirs. Abbie had been a working-girl for some few years before she met her lover. On one of the few holidays in which they had indulged, she had taken her mother to Richmond, to be gladdened by the sight of green trees and grass once more. In the park they had met Hugh Marston, a stranger to London then, strolling solitary and homesick, a country lad.

Abbie's mother spoke to him. He recalled one of the sons whom she had lost.

There is a free-masonry among the poor which makes it as easy to them to become acquainted with each other as it is among children, and in a little while the young man told all he had to tell of his life. They spent the day together and became friends before it was over. Hugh had had a promise of work with a carpenter the day before, and it turned out that the shop was in Eastfields. This seemed quite a coincidence. Of course he wanted to live near his work, and so it came to pass that in the months following, Abbie and the young man met frequently. On their way from work each, at first unconsciously, watched for the other, and they walked a street or two together. And on Sundays they went to church together, sometimes with Abbie's mother, sometimes by themselves. It was not long before they were "promised" to each other.

If any one had ventured to predict at that time that Hugh Marston would throw this pure and happy life to the winds, would cast away all the hopes of a happy future and the joy and comfort of Abbie's love, in exchange for the companionship of degraded men and the "pleasures," of a pot-house, he would have laughed the prophet to scorn.

But such things have been and will be again, and "let him that thinketh he standeth take heed lest he fall."

It is not only in the "lower walks" of life that men sometimes throw away God-given blessings, self-respect, and the respect of others, for the husks that the swine did eat. Temptations lie in wait for us where we least expect them, and we have need, one and all, to cry to Him "without whom nothing is strong, nothing is holy."

When Abbie had put things to rights after their supper, she took out a pile of work with which her evenings were occupied. It was "slop-work," for which she received the most meagre payment, but with which, in the anxiety to lay by something, which is the ambition of the industrious poor, she regularly supplied herself. As she sat sewing by the lamp-light she recalled her parting conversation with Miss Leighton. The young lady's kind and sound advice, her unmistakable affectionate sympathy, had given Abbie the first gleam of comfort in her trouble.

"Yes," said Abbie to herself, "may be I have not done well or wisely. I have helped may be to make him reckless, watching him and speaking to him when they were looking on. It was for his sake, not for mine, the dear Lord knows, but men are not like us. I have been selfish too; poor mother, I haven't thought enough of her. I've given myself up to my grief, and never tried to get above it."

She laid down her work and taking up the lamp went to the bed-side. "Are you

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comfortable, mother?" she asked softly.

But the old woman had fallen asleep. She was breathing gently like a child, the flower still between her fingers.

"Poor mother, poor old mother," said the girl, "yes, I haven't tried to cheer you up in your old age, I've been that wrapt up in my selfish sorrow.

She set down the lamp and kneeling by the bed-side, buried her face in her hands. Tears such as she had not shed before fell from her eyes. "Forgive me, dear Lord," she said, "and save and help him."

That evening Abbie formed a resolution. She would try to make her mother's life a happier one, she would make one more effort to rescue Hugh. If she could but talk to him, out of reach of his evil companions, if she could but make such an opportunity, she might even yet re-establish her influence over him. She could not doubt that in spite of the life which he was leading, his affection for her still existed. It was not possible that he had utterly changed. She could so easily forgive him everything! every slight, every rough, cruel word. It was not her Hugh that had so treated her.

She thought out a plan that brought a gleam of hope and brightness to her heart, and if it failed, then all would be over between them. She would pray for him and leave him in God's hands, and try, as Miss Dora had advised, to rise above her sorrow.

It would be hard to make such an opportunity, for Hugh no longer lived at the same place, and had long ceased to work for his old employer. Abbie's resolution, however, was in itself a help to her, and seemed to loosen the tension of her grief.

CHAPTER III.

OUTLAY

Abbie had a little hoard, a pitifully small one, when we remember the months and years it had taken to grow. There were three sovereigns and some silver in an old leather pocket-book which had belonged to her father. In the same receptacle, in a tiny silk bag which she had made for it, till the happy time should come when she might wear it, was a slender wedding-ring. One Sunday evening, after she had "promised" herself to Hugh, he had bashfully produced it, and fitted it on her finger, and Abbie had blushed and laughingly told him it might be many a day before he could put it on to stay there. It had seemed to make it more real to her that she was to be Hugh's wife some day. But she had not looked at it now for months, and the mere thought of it had given her a pang of intense pain.

As she dwelt upon her new plan, however, she drew it out of its little bag and looked at it and cried over it with something less of bitterness. Then she slowly took one, two, of the precious sovereigns from their abiding place, and transferred them to her shabby little purse.

Before leaving the house that day she had an interview with a woman who occupied a room on the ground floor a little larger and more cheerful than the one in which Abbie and her mother lived. The woman had told her that she must give up her room, work was "slack," and she could not afford to keep it. Abbie proposed an exchange. She would pay the difference in the rent, a few pence a week, and move her mother down-stairs. The woman was glad to stay in the house and pay the smaller rent.

Having taken this plunge into what seemed an almost reckless expenditure to Abbie, she went to her work. Her way led her through the so-called business street of Eastfields, where a row of shabby shops made a display of second-hand goods and meagre groceries.

Abbie lingered in front of these shops with such unmistakable interest and purpose in her face that one or two of the shop-keepers came out and invited her inspection of their wares. A fat, good-natured-looking woman presiding over an establishment of invalided furniture, pleasantly wished Abbie good-morning.

"Come in, my dear, and look round," she said. "It's no odds whether you buy or not. I'll be glad to show you some of the best bargains you'll find in the city of London. Was it that chair you was looking at, my dear?" she continued, as Abbie, after a moment's hesitancy, followed her into the shop. "That chair, let me tell you, would be cheap at a guinea. Look at the easiness of it! Just the thing for a hinvalid, or for the matter of that, for a 'usband coming home tired from his day's work. Yes, one of the legs is a little shakey, I won't deceive you, but a touch of glue would make that all right, and I am only asking five and six for it. Five and six for a elegant piece of furniture. That little table! the usefullest thing I've got almost, and this pretty bright cover. I'll throw that in and call it three and six."

There was a little square of carpet, still retaining some of its original colors, and in fairly good condition, which caught Abbie's eye and at once became the subject of the woman's glowing commendation. Abbie, feeling that she had gone too far on her perilous way to retreat, made her purchases with a flushed face and quickly beating heart, and after telling the woman where to send the things, hurried away.

For several days on her way to and from her work, Abbie lingered about shops and went in to them, making so great an inroad on that hoard of hers that she trembled to think of it. Yet there was an almost irresistible fascination in making that room upon the ground floor into which, with the help of its former occupant, she had now moved her mother, look as no other room they had lived in since the old days on the farm, had ever looked.

"How do you like it, mother?" she asked, when the finishing touch, in the shape of a striped red and white curtain, freshly washed and "as good as new" adorned the little window, which was as clean and shining as soap and water could make it.

The old woman had not yet occupied the arm-chair, which a plentiful supply of glue and judiciously driven nails had really restored to usefulness. The "move" had tired her, and she lay comfortably in bed, but the *sight* of such a chair as that as well as the other extraordinary improvements in her surroundings, filled her with a bewildered satisfaction.

"It's beautiful, Abbie dear," she said, "it's all beautiful, only it seems too good for us!"

"No, mother," said the girl, seating herself on the side of the bed, "I earned it, earned it all, and it will do us much more good like this than hid away in father's old purse; besides, if I'm spared, I can make it up again. Why shouldn't you have things looking a bit bright about you in your old age?"

"You're a good child, Abbie. I mind when father used to say you'd be a comfort to us in our old age. Poor dear, he didn't live to need you, but you've been mor'n good to me, Abbie."

"Hush, mother," said Abbie, with a pained look, "I hav'nt been half good to you. I've thought too much of myself."

She stooped and kissed the withered cheek and smoothed the white hair, and the old woman smiled up into her daughter's face.

It was wonderfully comforting, this gentleness on Abbie's part, for it was true that she had been selfish in her grief, and had not bestowed much tenderness upon her mother. The old woman had refrained from speaking of her daughter's trouble, and Abbie did not give her credit for her constant sympathy and the prayers that went up so often from these aged lips for her child.

To be continued.

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"What is the matter, sergeant?" asked the general.

"I can't stand hearing those wounded Yankees crying for water. May I go and give them some?"

"Kirkland," said the general, "the moment you step over the wall you'll get a bullet through your head; the skirmishing has been murderous all day."

"If you'll let me, I'll try it."

"My boy, I ought not to let you run such a risk, but I cannot refuse. God protect you! You may go."

"Thank you, sir." And with a smile on his bright, handsome face, the boy sergeant sprang over the wall, down among the sufferers, pouring the water down their parched throats. After the first few bullets his Christ-like errand became understood, and shouts instead of bullets rent the air.

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